THE TRIPLE LINKS,

OR

Odd Fellowship Exemplified

A treatise both for the initiated, who love Odd Fellowship and for the uninitiated who desire to know what Odd Fellowship is.

BY
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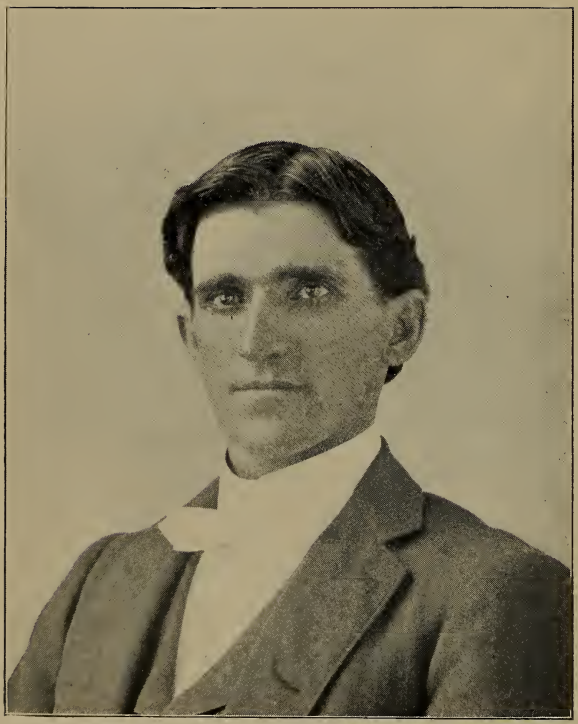

REV. B. M. POWELL.

TO MY SAINTED
FATHER,
WHO HAD SIX SONS AND FOUR DAUGHTERS
IN
ODD FELLOWSHIP.

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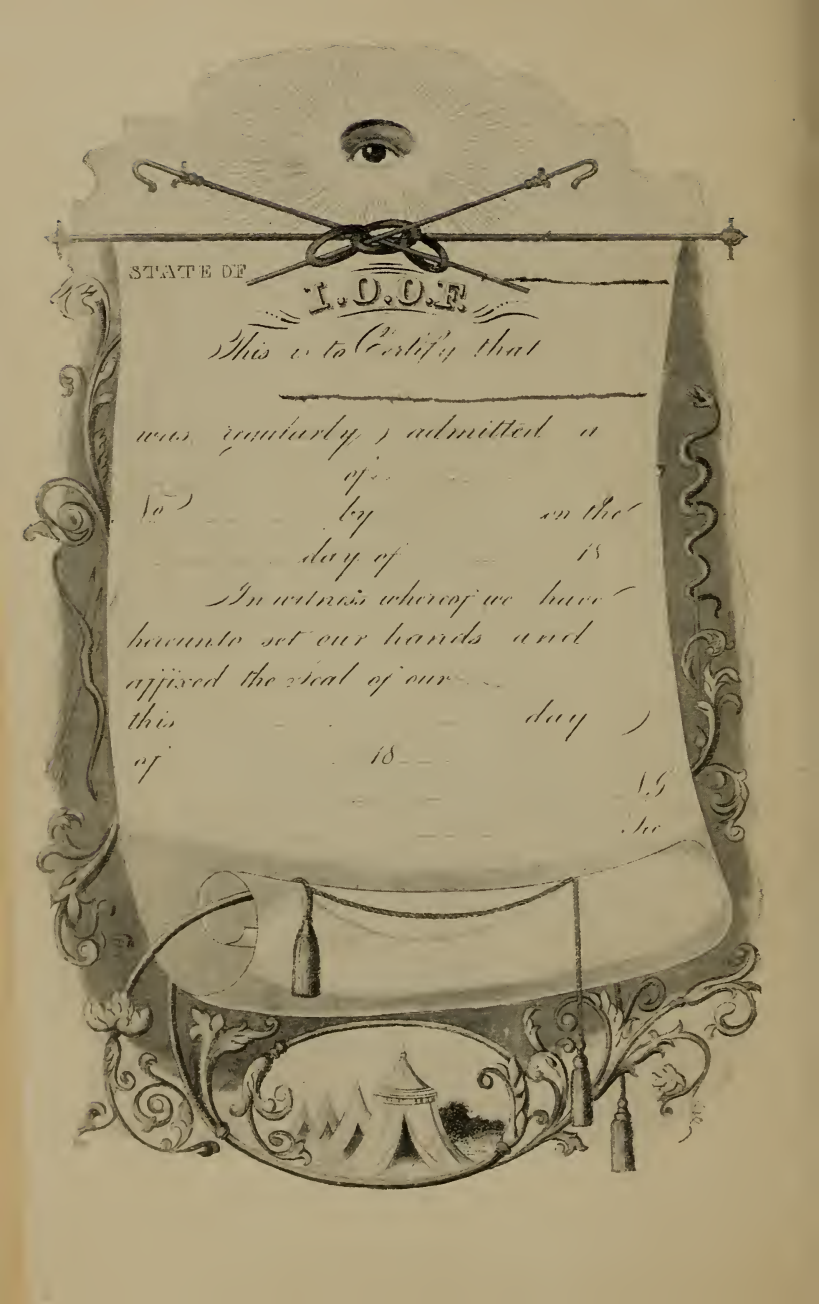
STATE OF
I. O. O. F.
This is to Certify that
was regularly admitted a
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In witness whereof we have
hereunto set our hands and
affixed the seal of our
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18
I. S.
&c.

PREFACE.

Being somewhat acquainted with our beloved Fraternity in its practical workings as well as with the high ideals of the originators as revealed in the principles and teachings set forth in the different degrees, there appear unto me certain needs that rise from "the Good of the Order." The longer I have been in the Order, and the more often I have met them the more forcibly I have been persuaded that a volume of this kind and nature would assist both the initiated who love Odd Fellowship with sincere devotion, and the uninitiated who desire to know what Odd Fellowship is. Therefore, to meet these crying needs and to satisfy their kindred demands this volume is sent forth. Like a barge upon the sea so is this vessel, laden with its exemplifications and teachings, sent forth upon its voyage on the great sea of thought. It may meet the squalls of criticism, or the hurricanes of ridicule, however, for the sea is not always smooth. Wherever it is tempest tossed the most, there its strength is most beautifully evidenced. If it should meet the sunshine of commendation and the radiance of appreciation it will be well, for the truth it contains within its sails will surely bring it into some harbor there to leave its blessings and its encouragements.

B. M. POWELL.

THE FIRST ODD FELLOWS SONG.*

I.

When Friendship, Love and Truth abound,
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way
Along the vale of sorrow,
The flowers that shed their leaves to-day
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth."

II.

On halcyon wings our moments pass,
Life's cruel cares beguiling.
Old Time lays down his scythe and glass,
In gay good humor smiling.
With ermine beard and forelock gray
His revernd front adorning.
He looks like Winter turned to May,
Night softened into morning.
How grand in age, how fair in youth
Are holy "Friendship, Love and Truth."

III.

From these delightful fountains flow
Ambrosial rills of pleasure.
Can man desire, can heaven bestow,
A more resplendent treasure.
Adorned with gems so richly bright
We'd form a constellation,
Where every star with modest light
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy "Friendship, Love and Truth."

—*James Montgomery.*

* The society known as the ANCIENT AND HONORABLE LOYAL ODD FELLOWS was engaged in a demonstration of some kind in the year 1788. They carried a banner unfurled to the breeze, on which was inscribed their motto: "Friendship, Love and Truth." The Poet seeing the procession and banner was profoundly moved and penned the above poem. Undoubtedly the Poet was in perfect sympathy with the order.

FRATERNITY.

Born in the heart of man is the desire for fellowship. The tiny babe will, at first, look with wondering eyes into the face of the observer and, receiving a kindly and sympathetic message, coo back its thanksgiving. From whence came this knowledge of comradeship? Is it not innate, the very heritage of man? The beast can roam the woods and fields alone, make his hiding place and home in the solitary jungle, and, following his own inclinations and satisfying his own appetites and passions, will be always happy and contented. The bird of the air may rise into the azure blue, and alone ride the storms, mount the very whirlwinds and in far withdrawn distances from his mate or nest, sound his note and sing his own sweet lay. Just as long as he is permitted, in his own element and atmosphere to lead his own life after his own way he will be happy and contented. But away from these he will droop and die. Comradeship is not essential to his happiness.

Man is radically different. He demands companionship. Alone, the highest and the best in his life cannot be attained. It is only in mingling with his kind that the most beautiful of all elements of character and of soul is possible. The clear sky of his own peace and contentment may be over him, but that sky becomes clearer when, forgetful of self,

he lives and acts for his fellows. When he can give and receive, then is he great, but where he can give the most and receive the most then is he the greatest. Alone, living the life of the beast of the field he cannot do this.

The highest companionship is evidenced in kindred aims and thoughts. When there is nothing in common, fellowship cannot possibly exist. Where the greatest scope of vision is mentally shared there the greatest fellowship is possible. To get men to think alike on a theme or element of life is to introduce them into a common world which they possess co-ordinately. The pilgrim fathers thought and prayed. The same passions of their lives, passion for deliverance from oppression, and freedom to worship God according to the dictates of their own conscience, formed the mainspring of all hope. It was that spirit which unfurled the sails of the Mayflower, carried the precious cargo of immortal souls across the stormy Atlantic, planted the seeds of Universal liberty on a fertile soil, and nourished the tender plants that sprang up all over the broad acres of a new continent.

The united effort of the Jewish people was founded upon a common vision. That vision was centered in the promised Messiah — one who would rule over all and who would reveal all things unto his own people. Like the blossoming fields and the budding woodlands from nature's breast other virtues and excellencies came from this hope until

Israel became a peculiar people, distinct from all the other nations and until queens and kings, beholding her splendor, exclaimed, "the half has never been told."

It was a common thought and aim, backed with the devotional self-sacrifice, that made the Dominican and Franciscan orders of the middle ages such powerful forces for the time being. It is the same principle that binds together the Jesuits of to-day and has made them the rulers of the Vatican for these years past, allowing them to shapen the thought and belief of the present Roman Catholic world. Who can check the power of a united world? No one, for "united we stand" amid severest trials.

The scientific mind, accustomed to profound research, finds its atmosphere of life in the communion of congenial and awakened spirits of inquiring mould. When in such society the hours fly, the past is only a fleeting shadow, the present is never slow in its sweep and the future is forever knocking at the door for admission. Why? Because the sublimest companionship has been discovered. To the careful observer the aim and purpose of all good is to furnish a common basis of true living. To erase discord and to expung differences is only to find a common interest. Then from this foundation or corner stone a beautiful, as well as mighty structure may be built. How often this has been successfully done! The greater the common inter-

est the broader is the basis and then the greater and more imposing will be the superstructure. The source of all fraternity is found innate, born in man, the heritage of God to man. To no other form of creation do we find bequeathed such a craving or such a possibility. For God said "Let us make man in our image, after our likeness," and it was so.

Fraternity.

No other word, from man to man, means so much as the word Fraternity. This is the foundation, broad and deep, upon which rests universal brotherhood. Man is a creature of misfortune and care, the results of his own limitations and ignorance. So in the hours of darkness and trouble he cries out for some sympathizing friend. He must have a friend to comfort and cheer him. This is the field of labor for brotherhood. If he can not find a fellowman who can give him the comfort and assistance needed he cries out to his God who is the created image of his training, of revelation, or of his own imagination; and some times of all three. This is the field of the Fatherhood of God.

Life is short at most, and soon, like a shadow that continueth not in one stay, we pass away and reach the goal from whence no traveller returns. When this is a realized personal truth then the lights of time are all eclipsed by the light of eternity. Surrounded by innumerable mementoes of his mortality man is forcibly reminded that in the midst of life he is in death. It was but yesterday

that he looked upon the coffined form of a smiling infant. To-day he sees the ambitious yet cautious youth, in the bloom of life, hope and preferment consigned to an untimely grave. To-morrow he will bid a last farewell to the casket containing the earthly tabernacle of a great, gifted, noble and lovely soul, who, after a long and eventful pilgrimage through a happy life "Draws the drapery of his couch about him and lies down to pleasant dreams." How often the traces of the ravaging Destroyer are seen in the midst of the busy haunts of men, changing joy into sorrow, fairest hopes into gloomiest wastes and severing the most tender and endearing relations. He, who to-day laughs to scorn the shaking spear, to-morrow may be as helpless as the puny infant on its mother's breast or the lump of clay trodden under the feet of men. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." So death always reminds us and teaches us, if we seriously meditate upon the solemn admonition it affords, "that our hearts should foster no evil, which is the bane of society, the fountain of all wrong; the progenitor of crime, hatred and violence." But this enemy to man will continue his destructive tendencies until the peace and light of benevolence and love shall take the place of tears and woes, thus bringing the era of universal brotherhood. But now we are called to shed the sympathizing

tear with our fellow men in these changes, under the shadows of sorrow and in the thickest of pain. Thus man's humanity makes him think of his dependance upon his fellowmen.

From the experiences of life we derive our lessons. Some of these are profound, far-reaching and eternal. One of the most valuable lessons taught us is that the good man will never be forsaken by his God, and his children will be richly rewarded. David said, "once I was young but now I am old. I have never seen the righteous forsaken nor his seed begging bread." Again we learn that the iniquities of the fathers are visited upon their children unto the third and fourth generations of them that hate God, do wickedly, and love unrighteously, and that "they shall not live out half their days." To pursue truth and to shun evil we need the brotherhood of men. For the cry in the conflicts of life is for fraternity, for some one or a class of individuals interested in the one battling on the firing lines. We all know the manly man stands the best show in life and readily endorse that profound philosophy as given by the writer, the poet of the Knights of the Round Table, in picturing Sir Gallahad, when he says:

> "His strength was the strength of ten,
> Because his heart was pure."

The world respects the true, the wise and the virtuous, but falsehood and vice are despicable to all men, even to those who practice them. All the

world declares that "the honest man is the noblest work of God." The fraud, the hypocrite and the thief are dishonored and despised even in their own households. We are often surprised at the variances between our opinions of men and the attitudes their households assume toward them. But men are not always what they seem. We may be greatly deceived in judging by appearances. A man may have a rough and uncomely exterior but a true, warm heart within. Broadcloth has the advantage of Homespun in appearance, but at heart Broadcloth may be corrupt and debased while Homespun is true and manly. The poor man with rough, hard, horny hands and humble garb may be an angel of mercy and beneficence. Only when we sound the depths of the power of brotherhood in a man and discern how much he feels the common lot of all can we discover his worth.

The world is full of evil. Selfishness, avarice, greed, malice, hate and envy form different divisions of the Army of Destruction. Man, by his own evil passions, brings himself under slavery far more bitter than human bondage. If he suffers himself to be led captive by his lusts or evil tendencies he soon must be cast into the lowest depths of wretchedness, misery and despair. Love, however, as evidenced in brotherhood, is the panacea of all these social evils. Dissensions and strife with their kindred spirits are routed when love comes in. In what soil are the roots of love nourished? Nowhere

save in the soil of brotherhood. The worst foe to man is not he who steals his substance, but rather he who blasts his good name. For man's reputation is dear unto him, and he guards it with jealous care.

God said: "Let us make man in our image, after our likeness." Thus from this one creation sprang the images of God until the world has been deopled. Therefore, all men belong to one common family and are brothers. As man gropes his way through life in darkness and in doubt he is guided by the spirit of brotherly love into the light. He cannot shut himself up in his own self and refuse the good offices of his brother man. "None liveth unto himself." No human being can be absolutely independent. It is a self-evident fact that

> "God never made an independent man;
> 'Twould jar the concord of his general plan."

All men are brothers and God is the Father of us all, for "in him we live and move and have our being." Fraternity subsequently became the corner stone; yes more, the foundation, both deep and wide, upon which the social structure of life is built. No wonder that even the heathen philosopher declared that we (men) were the offsprings of gods, for when we are at our best we reflect in our conduct, the image of that Father after whose likeness we were created and are now formed. God is the sum total of man's conception of the perfect in every field of thought. The highest ideal of mortal mind is

manifested in the thoughts that cluster around its Deity when it shapens the thought, act and hope of the individual. Probably no phrase in human utterance is so lofty, weighty and profound as "the Fatherhood of God and the Brotherhood of man." For upon that truth are based the principles of Friendship, Love and Truth, the trinity of Odd Fellowship.

Friendship, Love and Truth.

What better material could possibly be used in a superstructure than Friendship, Love and Truth! True Odd Fellowship must battle against vice in all its forms. In fact, the battle is on. We cannot evade the issue. But we can go forth with light hearts and cheerful faces for "Friendship prompts the contest; Love's gentle influence will supply the weapons, and Truth will consecrate the effort and lead to victory." If this trinity of brotherhood were universally practiced by man to man immediately this world would take upon itself the hue and coloring of Paradise, for then we would have a perfect safeguard against the ills of life and could sing with Pope:

"No more should nation against nation rise,
No ardent warriors meet, with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpet kindle rage no more;
But useless lances into scythes should bend,
And the broad falchion in a plowshare end:
Then palace should rise; the joyful son
Should finish what his short-lived sire begun;
The vines a shadow to their race should yield,
And the same hand that sowed should reap the field."

Friendship.

What glamor settles around the word *Friendship.* A thousand memories arise and demand the attention for the by-gone friends. However poor a man may be he is not entirely friendless. The finer and more kindly sensibilities may become blunted by time and the heart may be hardened by selfishness, but yet there lingers a spark of the former regard. "To be rich in friends is to be poor in nothing." Many people talk lightly, flippantly and carelessly of friendships. Why do they do so? Because "they don't know the meaning of the term. They are not the stuff of which friends are made." Perfect friendship is rare. Happy are you if you have a true friend, and happy is your friend when you have a true friendship for him. For "that life alone is rich which holds one perfect friendship, in which mutual sympathy is mutual clairvoyance as well; in which sacrifice on each side would be luxury and not a trial; in which the bond is indestructible because it is that of the Spirit, and, therefore, divine and eternal." Was that not the case of Ruth and Naomi? Ruth could say to her mother-in-law: "Thy people shall be my people, thy God shall be my God, and where thou art buried there will I be buried also." Was not the friendship of Damon and Pythias perfect? One was anxious to die for his friend, the other was determined to deliver his friend. Sacrifice was a joy and a luxury. Pain or death in behalf of the friend had lost its terror and its pang for each, and,

therefore, it was to be embraced for the other's deliverance. To rob friendship of its lustre is beyond the power of man, and that structure built from this element will become immortal. No one can place friendship in the crucible to analyze. No one can lay it on the dissecting table to examine its parts. No one can apply the power of the X-ray to get a picture of it. "Friendship is a relation that defies analysis, defies explanation, and defies all the known laws of the chart of polite society because it is grounded in something far deeper and more abiding. It is something in which to believe as one believes in God."

Benevolence, the tree of fraternity ripens the triple fruit of Friendship, Love and Truth. Get benevolence, brotherly kindness and charity in the breast and you have the elements of sublime possibility for happiness—happiness which you bestow upon another and that which is the reward coming to you as the prize of your own nobility. Benevolence sheds a peculiar lustre around both the object of bounty and the giver of benefit. It crowns the bestower with the glory of meekness and challenges the admiration of men and the approval of the Son of Man who said, "Blessed are the merciful for they shall obtain mercy." Out of the hearth-stone of such acts are born the impulses of love, begotten by and inspired with the desire and the power to sacrifice for others. Thus love does not manifest itself in fair words and smooth phrases but in deeds—deeds

performed by willing hands, expressing not
Love. the excitement of pity, but the sympathetic life that suffers, weeps and rejoices with the unfortunates as brothers beloved.

Mutual relief can only be afforded by the union of men for the purpose of aiding each other in the time of difficulty, danger and distress. Thus the woes of men are relieved and the sympathies are cultivated which lay the foundations for friendships that death alone can break. Many a sacred devotion of love has been kindled at the hearth of mutual relief. Here in the association for mutual relief and assistance men of all classes and conditions enter into covenant relations together and contract or bargain to protect and defend, to help and admonish each other. It drives away caste, and removes the visionary lines of classes and distinctions. Here upon the foundations of fraternity the structure of love is builded. How often the shame of dependence brings the blush to helpless man. Alms receiving crushes the sensitive natures as nothing else can. Rather would they bear the sharp agony and keen pang of poverty, hunger and starvation than to beg assistance from cruel hands. Eternity alone shall unfold the crimes and foul deeds committed under the crushing shame of beggery. The unfortunate pines and is consumed in secret. Under the pressure of hunger he does what in a saner moment he never would do. Under the bond of Fraternity, Friendship and Love aid can be

given, thus sparing the fair name of manhood and saving many an one from a life and memory of crime and shame.

Under no other relations do we find truth so early accessible. Brother man will give the truth to his brother man. The struggle of the ages has been after the truth. For centuries the discoveries in realms of science and art were only revealed to oath bound brothers. It was in the chambers of secrecy that advanced thinkers dared unburden themselves. How and where to find the truth have been the questions always asked. All men surely recognize that if facts were known and read of all men the demon of crime and folly would be forever routed. Brotherhood of men is the panacea. When brotherhood is believed and lived, when fraternity is practiced by all then this glory which has been the Utopian dream of every lover of mankind will be a present reality to every practitioner. Truth makes us free. No longer then will selfish gains keep from suffering humanity the only panacea, nor will brutish force mar the birthright of God's creatures.

Truth.

Every true man fights evil. Prejudices must not rule. Selfishness must not be enthroned. Avarice must not control our lives. . We need not enumerate the evil of this world for it masses itself like a solid Roman Phalanx at all hands, moving slowly onward to capture the citadel of our souls. It requires every power we have and can gather

together to gain the supremacy. In the massing of virtue we have our only safe guards and bulwarks of defense. Very truly the battle is on.

It was upon the mountains of Galilee, overlooking the beautiful Lake of Gennesaret that Jesus sat and said to the listening multitudes: "All things whatsoever ye would that men should do unto you, do ye even so unto them." This is the law of fraternity. Shall one puny man in the great universe of God stand aloft from his fellowmen because he is not of the same creed, faith or practice? Yonder is the Jew with his faith and sacrifices, with his phylacteries and roll looking for the coming of his Messiah. Shall we exclude him? Nay, he is a brother man. Yonder is the Mohammedan with his oriental dress, his sword and shield, and his confession. Shall we exclude him? Nay, he also is our brother man. Yonder is the African with his broad, low brow, his massive jaw, thick neck and peculiar nose and lips. Shall we exclude him? Nay, he is our brother man. The Golden Rule — the law of fellowship, the command of fraternity—makes all men brothers, for we are to love God with all our soul, mind and strength, and our neighbor as ourselves. We are to love God supremely and above ourselves and our neighbors as—equal to—ourselves. God is no respecter of persons. In his sight a man is a man no difference whether he is of the orient or occident, whether he has a fair, white skin and ruddy complexion or

not. Out of the strangely obscure past comes the cry of a soul, "Am I my brother's keeper?" It is the cry of a rebellious spirit, conscience stricken, defying the Almighty. The answer of the compassionate Father stirred the impenitent soul to its very depths and left the mark of crime upon it, "thy brother's blood crieth out unto me from the ground." Unto every soul with which man comes in contact he owes a tribute and to a certain degree he is his keeper. When misfortune comes and is followed by the hand of crime it is the blood of our brother that crieth out unto God against us. We are our brother's keeper for there is a Universal Brotherhood.

Chapter II.

THE ANTIQUITY OF ODD FELLOWSHIP.

The existence of a fact or thing does not depend upon the knowledge of its existence or a label whereby it is distinguished from other facts or things. The explorer had not directed his boat up the Nile nor traversed the rugged path near its source for centuries but the Nile and its source existed without a name. The poor Indian roamed over the happy hunting ground of the primeval forests, decades before the prow of a brig from civilized Europe touched the shores of the new world. The lightening played in the heavens, leaping from "peak to purple peak remote" long

before the hand of a genius ever seized it, saddled and bridled it, and leaping upon its back made it the servant of man. The power of steam has laid hidden in the clear water of the placid lake or rapid mountain stream since the beginning of time, but it was the hand of a modern intelligence that manifested its utility at the call of man. Long had the X-ray struggled to assert its superior use to the research and investigation of the inquiring mind before its power startled the scientific and intellectual worlds. All these existed and waited the ages past for a mind to read God's thoughts after Him, yet their prior existence is none the less convincing to the mind of man.

Man may take a drug, believing it to be another drug or medicine, and call it by a wrong name or no name at all, yet the effect upon the system will be the same as if he had known the truth. The physician may give his patient an unknown remedy for his malady which will work its cure. The power of the drug or remedy does not depend upon the knowledge of the recipient. It has a power, a force, a potential energy essential to its own constituency, an innate and imparative entity without which the remedy or drug would be changed. It is non-essential *where* you find it, there you will find coexistant with it the potential part. A certain dog was poisoned by accident. He staggered toward the woods and, upon finding a certain root ate it and was cured. The poor Indian who loved

his dog, filled with dread and anguish, follows him. The Indian, amazed at the cure, wonders at the power of the herb and marks it. Later he is poisoned. In his extremity he, too, finds the same herb. He eats it and he also is cured. From this time on this peculiar herb has a peculiar name and is known among the men of the forest. Its potential element has been reached.

Nobility of life is not letter but spirit. Wherever are found the elements of nobility there we discover the nobility of life. There is a wide difference between the beast and the man. Different elements make up each life. Wherever you find either set of elements there you find the distinct creation. A man is a man for the life is within him. He will act the part of a man. Wherever we find the principles of Odd Fellowship there it exists, even if not in name. It does not change the jackal to paint his fur or stick ostrich feathers in his tail. Where we see men desiring more *light*, loving *virtue*, practicing *benevolence*, seeking and pursuing *truth*, expressing *devotion* to fellowmen, there you find a distinct and noble type of Odd Fellowship.

ANTIQUITY OF FRATERNAL ORGANIZATIONS.

Many institutions have been the heritage of the ages, having been handed down to us from our remote forefathers. Many more have arisen only to sink in oblivion. A few have only names to give the proof of their former existence without a

single torch to lighten any night of darkness. In Christ's time we read of the Pharisees, Sadducees and Essenes. The latter especially was a secret fraternity of great power in its day. In the palmy days of Greece there was an order of peculiar mark, called the "*Elensynian Mystries.*" The candidates, after six days of trying ceremony and under an awful oath of secrecy were admitted into the inner sanctuary where they were allowed to see the sacred objects of the order. The corner stone of this institution was laid away back in the infancy of science whose votaries were bound together by solemn vows to reveal to none but the initiated her glories. Religion also had thrown her solemn sanction around these mystic acts of science and art, thus widening her empire of power. Egypt was known for her profound researches in early scientific fields. Here guilds and orders abounded. The Grecian philosophers and writers were initiated by the Egyptian priesthood into their Egyptian erudition and mysteries and would return home to Greece laden with the world's wisdom. Euclid, Thales, Socrates, Plato and Lycurgus were among the many who were thus enlightened. By this method the secret organizations passed over the world and from this source we have had both bad and good organizations. Among the latter are the "*Dionysian Artificers*," "*Kasadeans*," "*Fraternity of Builders*," *and* "*Fraternity of Ancient York Masons*," whose existence testifies to their power.

None can tell the thousands of orders hidden in the crumbling debris of oblivion.

Almost every branch of intelligence, investigation and discovery was defended by mysteries peculiar to itself known only to the initiated. Science, art, religion, all were defended by the most carefully arranged secrecy. Even after the new era Christianity was protected by the secret meetings, held in the shades of evening, in caves, tombs and secluded spots, and stealthily attended by the most devoted followers. In the most sacred and ancient things, and most remote investigations we find the passwords, grips and signs used for protection and for the recognition of brothers.

As for the antiquity of Odd Fellowship great claims have been made. At an assembly of Odd Fellows held in Scotland in 1840, one Mr. Cooper, a gentleman well informed on Odd Fellowship declared that the order was first established by the Roman soldiers during the reign of Nero, 55 A. D. "At that time they were called '*Fellow Citizens*'; and the present name was given them by Titus Cæsar in 79 A. D., who, from the singularity of their notions and from their knowing each other by night or by day, and from their fidelity to him and their country, not only gave them the name *Odd Fellows* but at the same time as a pledge of friendship, presented them with a dispensation or charter, engraved on a plate of gold, bearing different emblems—such as the sun, moon, stars, the lamb,

the lion, the dove and other emblems of mortality." In the fifth century this order spread over the Spanish dominion. In the sixth century by the effort of King Henry it came to Portugal, and in the twelfth century it spread in France. In the same century John De Neville attended by five knights from France, came to England and formed a "Loyal Grand Lodge of Honor," in London. This organization remained intact until the reign of King George III, in the eighteenth century, when a division took place and a "*Union*" was formed, remnants of which remain unto this day. These several divisions of the "Loyal Grand Lodge of Honor" gave rise to numerous organizations throughout the world and have been called at different periods the "Loyal Ancient Odd Fellows," "The Union Odd Fellows," "The Manchester Unity Odd Fellows." "Mention is made by Defoe of the Society of Odd Fellows, but the oldest lodge of which the name has been handed down is the *Loyal Aristarcus No. 9*, which met in 1745 at the Oakley Arms, Borough of Southwark, Smithfield, as the Noble Master may direct."* The member or visitor upon entering the lodge room in these early days would contribute a penny to the secretary and certain amounts were voted a needy brother. About 1800 the lodges in London and Liverpool were known as the London order. It was in the year 1809 that a few brothers came from the Union in London to Manchester, and formed themselves into an organization and con-

*Encyclopedia Britannica.

tinued in perfect harmony with the London branch for a time. Soon differences arose which resulted in a separation, and in 1813 the association declared itself *independent* from the Union Order, and formed the "*Independent Order of Odd Fellows.*" In the following year,—1814, the lodges of Manchester and vicinity were consolidated under the title of *Independent Order of Odd Fellows of the Manchester Unity*, which increased with great rapidity and overshadowed all the minor orders, and they were many, in all England. A Grand Lodge composed of the Past Grands was organized and assumed supervision over the subordinate lodges. In a short time lodges were organized in the United Kingdom, Turkey, Africa, North and South America, East and West Indies and Australasia. There were many minor Unities but we have to do only with the *Manchester Unity*, from which ours sprang.

Whether Odd Fellowship has a long history is a question of little moment compared to what it is now and what it teaches. Dates must give way for principles. The inquiry of the uninitiated is not when Odd Fellowship originated, but what the Order is now. We honor antiquity and love to roam over historical ground and see the arena upon which great achievements took place, even though the arena is a heap of crumbling ruins, the testimony of time. But a man is not any greater because he is old. No institution would be any better as an organization simply because it were as old as

the everlasting hills or had witnessed the breaking of the first day. Men of modern caste plan achievements never dreamed of by the ancient mind. "There is no more of the subtle, indefinable light now than there was when the Almighty created it; but neither the wise Bable builders, nor Diana's craftsmen, nor the Grecian or Roman philosophers, or Sages, understood, as Newton did, how to analyze, dissect or subdivide it, as the anatomist divides his subject." The world waited for centuries until Watt, Fitch and Fulton came to unfold, unveil and unlock the power of steam and give to water the swiftness of the storms and the power and energy of the whirlwinds. The lightening played in the clouds and around the mountain peaks for ages before a Franklin and Morse seized it and made it speak the thoughts of men and obey the expression of their will. "Samson slew his thousands with the jawbone of an ass," and Shamgar put six hundred men to death in a day with an ax-goad, while the elements that compose the deadly gunpowder and the explosive dynamite remained in their secret chambers. It took Schwartz of Germany, to send the one, and Nobel to send the other out into the world with its roar, to blast, to terrify, to mutilate and to destroy. It was an humble German in the fifteenth century, and not a wise old man of antiquity, who made printing of infinite value to the world. I do not disparage the wisdom or heritages of the past, but God has blessed us to-day as well,

"For we are the heirs of the ages
To the utmost files of time,"

and we stand on the shoulders of the past, reaching out and up, thinking, acting, achieving, because the past has gone on before. Principle and life are everything. This is what we contend for, for it is principle, not a name; truth rather than antiquity; original greatness rather than ancient identity that proves the value of person or institution.

We maintain, however, that the materials, the life-blood, the heart and soul of Odd Fellowship are as old as the sunlight that shone upon and revealed the smile of the first images of God in the Garden of Eden. The ages past embraced in their history men who were the embodiment of the virtues of our beloved Order. Here and there arose heroic figures, who "put their trust in God" and "feared no evil;" who abstained from and warred against "vice in all its forms;" who were superior to the "contaminating influences of selfishness, lust and pride;" who flung the javelin of manhood and brotherly love against tyranny and oppression; who crushed cruelty beneath the heel of rebelliousness and dethroned revenge from her accustomed seat. Man in all ages knelt at the shrine of these virtues and practiced their mandates, desiring light, loving virtue, practicing benevolence, seeking truth, advocating brotherly love and fraternal relations. For "we are Odd Fellows only when we speak and act like honest men." True Odd Fellows receive the

treasures of the past but live in the present, practicing goodness like the Samaritan on the way from Jerusalem to Jericho, evidencing friendship like David and Jonathan even to the risk of life, vindicating fidelity of soul like Moses in rather being a leader of his people than sitting on Egypt's throne, and proving love and truth like Christ the Savior of men did in a life of self-sacrifice. To be true Odd Fellows means that we must be the best of men.

Chapter III.

ORIGIN OF AMERICAN ODD FELLOWSHIP.

There has been some dispute concerning the origin of American Odd Fellowship. Without doubt, however, the actual birth of our order was in New York City as early as the year 1806. This earliest organization had a brief existence. The following statements, collated by a worthy Odd Fellow will give a brief history, viz: That the first lodge was organized by Solomon Chambers, Wm. E. Chambers, John C. Chambers, Wm. Westphall and Wm. Twaites in the old Shakespeare house on Fair street, (later on No. 135 Fulton street,) between Broadway and Nassau street, New York City, on December 23d, 1806. These gentleman labored faithfully and well but we find little, if any trace of their work to-day. Nevertheless we must acknowl-

edge the existence of such an organization as witnessed below:

"THIS IS TO CERTIFY, That I, William E. Chambers, together with Solomon Chambers, John C. Chambers, William Westphall, and William Twaites, did meet together, in the fall of 1806, for the purpose of making inquiry and collecting together all Odd Fellows, for the purpose of establishing a lodge; and, after advertising for several weeks, we found just enough to fill all offices, and the following are the names of the first five that met together: Solomon Chambers, John C. Chambers, William E. Chambers, William Westphall, and William Twaites, comedian; and after we had collected the remainder, and, in fact, all we could, we then concluded to raise and form a lodge, as three of us had passed the chair in the old country. We then made up our minds to establish a lodge at the house of Thomas Hodgkinson, known as the 'Shakspere Tavern,' in Fair street, now 135 Fulton street, between Broadway and Nassau street, on the left hand from Broadway. This house was frequented by theatrical gentlemen, therefore we gave it that name, and called it the 'Shakspere Grand Lodge of Odd Fellows;' and, believing that there was no other lodge in the country, we set our shoulders to the wheel, and all, like good Odd Fellows, went to work in making what we could toward it. So we persevered, completed our work, and had as handsome a lodge room as any in the city now. After that we went to work and appointed our officers, in the following order: Solomon Chambers, M. N. G.; John C. Chambers, V. G.; William E. Chambers, R. H. S.

to M. N. G.; Richard Ford, L. H. S. to M. N. G.; Benjamin Warry, R. H. S. to V. G.; James Chesterman, L. H. S. to V. G.; William Westphall, Warden; William Helass, Guardian; and J. D. Myers, Secretary. Previous to J. D. Myers being a member, William Twaites acted as Secretary, and we initiated J. D. Myers, who was afterwards our regular Secretary; then we initiated our worthy host and considered our work done.

"The night we opened our Lodge we received propositions for about fifteen members. This was good encouragement, and it caused us to labor cheerfully and we continued our labors and improvements in such a manner, that, during the first quarter, we had over eighty good and faithful Odd Fellows, and the lodge continued in a flourishing state for a long time at the above house, where myself and my brother and father all passed the chairs. After some time, the lodge was removed to the 'Trafalgar House' in Gold street, kept by Brother Edgarly, as we had not sufficient room where it was first established. After that it was removed to the 'Ring of Bells,' in 'Coffee-House Slip,' kept by Brother Spencer; after which it was removed to Brother William Moore's, at the corner of Cedar and Temple streets, in consequence of the death of Brother Spencer. After that time it seemed to fail, and I believe that it was pretty much the last; for, as I had to leave New York for the frontier during the last war, I heard no more of it, and when I returned I could not trace it out, and so it slept for a time. But during my time we were applied to for a branch to go to Philadelphia, but

whether it was granted, I cannot tell. My father and brother and myself passed the chair during its continuance, and also Captain John Hewett and William Moore."

"*To all whom it may concern:* The above document is a true statement of the first formation of the Order of Odd Fellows in the city of New York, made by William E. Chambers, the only surviving founder in the city of New York of the Shakspere Grand Lodge of Odd Fellows, instituted and opened the 23d of December 1806. "WILLIAM E. CHAMBERS,

"527 Greenwich St., N. Y."

"*This is to certify*, That I, John C. Chambers, was one of the founders of the first Lodge of Odd Fellows, instituted and opened the twenty-third of December, 1806, at the house of Thomas Hodgkinson, known then as the 'Shakspere Tavern,' No. 17 Fair street, now called Fulton street, in the city of New York, and said lodge was hailed and styled the 'Shakspere Grand Lodge of Odd Fellows.'

"JOHN C. CHAMBERS, Poughkeepsi, New York,

"P. G. M. of the Loyal Independent Grand Lodge,

"Westminster, England."

"*I hereby certify*, That I was made a member of the 'Shakspere Grand Lodge,' held at the 'Shakspere Tavern,' in Fair street, now called Fulton street, in the year 1806; and that Solomon Chambers was Most Noble Grand, and John C. Chambers was Vice Grand, W. E. Chambers was R. H. S. to M. N. G.

"JOHN R. THOMAS, New York."

"*This is to certify*, That I was a member of the 'Shakspere Grand Lodge of Odd Fellows' about the

year 1807, held at 'Shakspere Tavern,' kept by Mr. Hodgkinson, in Fair street, (now Fulton street,) Mr. Solomon Chambers was Most Noble Grand, and Mr. John C. Chambers, Vice Grand.

"The only surviving members I now recollect are Mr. James Chesterman, Mr. John C. Chambers, and Mr. William E. Chambers.

"WILLIAM DUBOIS, No. 285 Broadway, N. Y."

"*This is to certify*, That I was a member of the 'Shakspere Grand Lodge of Odd Fellows' held at the 'Shakspere Tavern' in Fair street, now Fulton street, in 1806, or thereabouts, with Mr. William E. and Mr. John C. Chambers, and their father, Solomon Chambers, who was M. N. G. and John was V. G., Mr. William DuBois, of Broadway was a member.

"JAMES CHESTERMAN, 710 Broadway, N. Y."

"Shortly after my return from New Orleans, in the early part of 1819, as near as my memory serves, I was proposed by Mr. Nexson (a school teacher, and then acting as Secretary), and became a member of 'Shakspere Lodge, No. 1.' At this period it was generally conceded that the 'Shakspere' was the oldest (if not the only), lodge in the United States. We held our meetings in the house, corner of Ceder and Temple streets, occupied by Mr. William Moore, who had been a member of the theatrical profession. I remember well that at his house we elected as Treasurer, the performer, Mr. Hopkins Robertson, who died while holding that office, and by a unanimous vote of the Lodge the funds then in his posession reverted to his widow. * * * *

"About two years after, the Lodge was removed

to the house occupied by Mr. Mahany, in Chatham near Spruce street, where we opened under the name of 'Franklin Lodge, No. 2.' It was in this Lodge that General George P. Morris, editor of the 'Mirror' passed the chairs, I was elected Secretary at this period, and continued in that situation for two years, during which time the Lodge was removed to Water street, near Beekman slip. I left the city soon after, removing to this location, and know not what became of certain books and documents at that time under my control. I can not say who succeeded me as Secretary, but understand that they merged into the 'Columbia Lodge.'

"As regards the antiquity of 'Shakspere Lodge No. 1,' I never heard it questioned; and I am assured there are members now living who can testify that it existed in this city fourteen years previous to my becoming a brother, in 1819, at which time it was revived under the old dispensation.

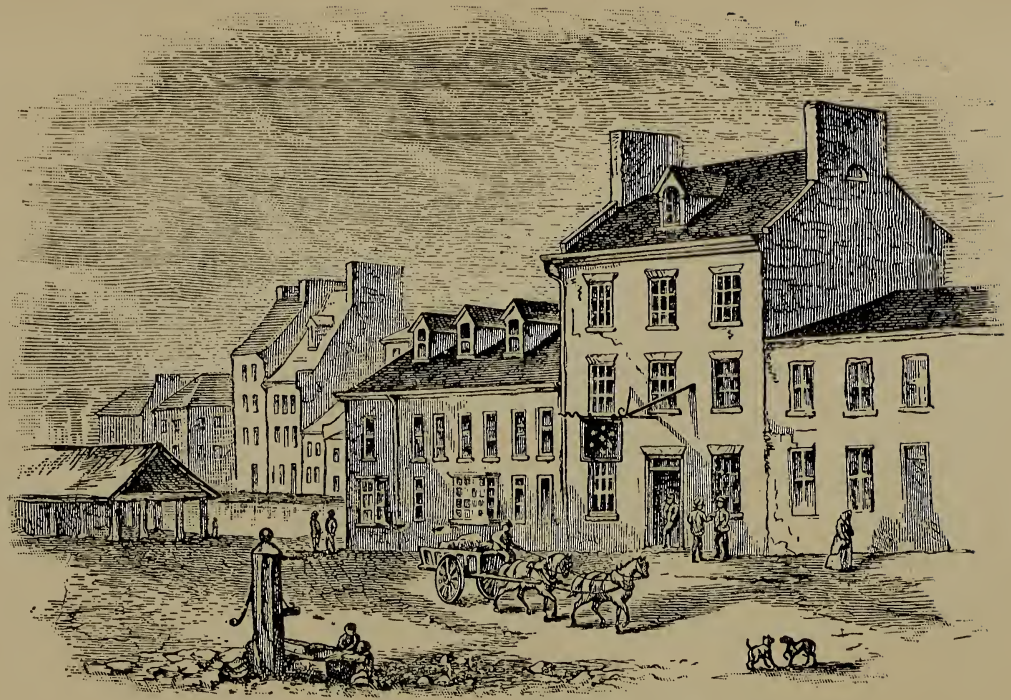
"MANLY B. FOWLER, N. Y."

It has been asserted by one Charles Sherwood of New York—a man of excellent ability and integrity—that beyond a question of a doubt in the year 1816 a few Odd Fellows, of foreign birth, met together in New York and organized themselves into a lodge which they called "Prince Regent's Lodge." This organization soon failed to carry on the teachings of the order and disappeared. In 1822 a charter was secured from the "Loyal Beneficent Duke of Sussex Lodge, No. 2," of Liverpool, England, for the "Columbia Lodge No. 1," of the City of New York.

Probably not later than 1824 the first lodge of Odd Fellows of America—the "Shakspere Grand Lodge of Odd Fellows," after having passed through many changes both in location and name, was absorbed by this "Columbia Lodge No. 1," of New York City.

We find differences, however, in this branch of Odd Fellowship from Odd Fellowship as founded later and that which has become the heritage of the present. There is no question but that Thomas Wildey was the actual organizer and moving spirit in founding Odd Fellowship as it exists in America and in the Isles of the sea to-day. Born in London on June 15th, 1782, at an early age of twenty-two he was initiated into the "Independent Lodge" at Bath, England. He served three terms as Most Noble Grand, while in England. He embarked July, 1817, and the second day of September, 1817, arrived at Baltimore, Maryland. Accustomed to the enjoyment and advantages of the society and fellowship of Odd Fellows it would be most natural for him to immediately begin an inquiry and search for a lodge. Imagine his surprise when he was informed by a foreigner—a fellow companion—and an Odd Fellow, John Welch, that there were no lodges in Baltimore.

These two immediately began plans to change the existing conditions. Months of scheming and planning passed. Finally they gave public notice through the newspapers of the day, calling for members of I. O. O. F. to meet at the "Seven Stars," a



THE SEVEN STARS," SECOND STREET, BALTIMORE, 1819.

house kept by William Lupton, Second street. This notice was partially successful. Again they advertised in the *Baltimore American*, March 27th, 1819, with the following:

"NOTICE TO ODD FELLOWS.

"A few members of the society of Odd Fellows will be glad to meet their brethren for the purpose of forming a lodge, on Friday evening, 2d of April, at the Seven Stars, Second street, at the hour of seven P. M."

This advertisement brought forth a certain Richard Rushworth, who with John Duncan and John Cheatham made the required number. After satisfying each other that all were regularly initiated Odd Fellows and becoming acquainted, they agreed to meet on April 26th to organize a lodge. The long desired hour came and with anxious faces, beating pulses and disturbed breasts they assembled and here on April 26th, 1819, these five: Thomas Wildey, John Welch, John Duncan, John Cheatham and Richard Rushworth, organized "Washington Lodge No. 1 of the Odd Fellows of the United States." Wildey, in the presence of the other four, took the solemn obligation and then administered it to the others. Thomas Wildey was elected Noble Grand, and John Welch, Vice Grand. They determined that the new lodge should work according to the usages of the English orders and operate on the "Ancient method of independency of any higher law power." Within a month this method was abandoned and the lodge sought a dispensation for

competent authority, as required under the law of the "Independent Order." In June, 1819, a series of efforts was made to secure a dispensation and charter but each attempt ended in failure. Finally the "Abercrombie Grand Lodge, of Manchester," which was submerged into the Manchester Unity in 1826, responded, and on January 7th, 1820, issued a dispensation and sent a charter which never reached its destination. In the latter part of the year 1819, a Past Grand from Preston, England, Mr. John Crowder, came to Baltimore and visited this self-instituted body. On his return to England he secured from his home lodge—"*The Duke of York Lodge of the Manchester Unity*," located at Preston, a dispensation, dated February 1st, 1820, granting a charter to the Baltimore organization under the title, "No. 1, Washington Lodge, the Grand Lodge of Maryland, and of the United States." This action of the Subordinate Lodge of Preston, England, was conferred by the Grand Committee of the Manchester Unity. The following is a copy of the dispensation granted to Washington Lodge No. 1:

"NO. WASHINGTON LODGE 1.

"*Pluribus Unum.*'

"*The Grand Lodge of Maryland, and of the United States of America, of the Independent Order of Odd Fellowship.*

"*To all whom it may concern:* This Warrant or Dispensation is a free gift from the Duke of York's Lodge, of the Independent Order of Odd Fellowship,

holden at Preston, in the County of Lancaster, in Old England, to a number of brothers residing in the City of Baltimore, to establish a lodge at the house of Brother Thomas Woodward, in South Frederick street in the said city; hailed by the title of 'No. 1 Washington Lodge, the Grand Lodge of Maryland and of the United States of America.' That the said lodge, being the first established in the United States, hath power to grant a Warrant or Dispensation to a member of the Independent Order of Odd Fellowship into any State of the Union, for the encouragement and support of brothers of the said Order on travel or otherwise.

"*And be it further observed*, That the said lodge, be not removed from the house of Brother Thomas Woodward, so long as five brothers are agreeable to holding the same.

"*In testimony hereof*, We have subjoined our names, and affixed the seal of our lodge, this the first day of February, one thousand eight hundred and twenty."

JOHN ECCLES, SEC'Y.	GEORGE WARD, P. G.
JOHN CROWDER, P. G.	GEORGE BELL, P. G.
SAM'L PEMBERTON, P. G.	JAMES MANDSLEY, G. M.
JOHN WALMSLEY, P. G.	JOHN COTTAM, N. G.
W. TOPPING, P. G.	GEORGE NAILOR, V. G.

This dispensation and charter was received on the 23d day of October, 1820, and was formally accepted by Washington Lodge No. 1. American Odd Fellowship had now begun in the glory of her own virtues with power to receive and bestow in the spirit of our own beloved land and liberty.

"On February 22d, 1821, Washington Lodge, surrendered the English charter to a body of Past Grands and the 'Grand Lodge of Maryland and the United States,' was organized, the members of Washington Lodge receiving a Subordinate Charter from the New Grand Lodge. This marks the separation of the Grand Lodge from the Subordinate Lodge and places each in its respective field of labor. The Grand Master, Thomas Wildey, made a trip through New York, Pennsylvania, and Massachusetts, urging the self-instituted bodies of Odd Fellows to recognize the Maryland organization and the 'Grand Lodge of Maryland and of the United States.' Upon such recognition Grand Master Wildey immediately forwarded charters to the Subordinates as well as Grand Lodge charters for Pennsylvania, New York and Massachusetts."* With four Grand Lodges it would but naturally follow to organize a Sovereign Grand Lodge, so on February 22d, 1825, after ten months of careful planning, the powers of the National organization were separated from those of the State organization and the "Grand Lodge of the United States," became an independent reality and held its first session. Thomas Wildly was chosen the first Grand Sire. In 1826 Grand Sire Wildey visited England and was received by the multitudes. He obtained from the head of the Order in Great Britian—the Grand Annual Movable Committee of the Manchester Unity, on May 15th, 1826, an inde-

*Johnson's Encyclopedia.

pendent charter granting to the Grand Lodge of the United States of America the authority "to conduct the business of Odd Fellowship without the interference of any other country, so long as the same is administered according to the principles and purity of Odd Fellowship." Great was the rejoicing in the ranks of Odd Fellowship upon the return of Grand Sire Wildey with the charter. Evidencing perfect harmony between Odd Fellowship in the two continents. This harmony did not last long. In 1842, a committee from the United States visited England and met the Annual Movable Committee at Wigan, May 16th, but after days of effort their labor was futile. The two orders—though united in *principle* were separated in *form* and have been distinct ever since.

It was as late as September 17th, 1878, when the name of the Supreme body was changed from the *Grand Lodge of the United States* to *The Grand Lodge of the Independent Order of Odd Fellows.* At the next session held September 18th, 1879, the present title "*The Sovereign Grand Lodge of the Independent Order of Odd Fellows*," was adopted. To-day we have the natural condition, viz: the three fold order. At the basis is the Subordinate Lodge, next are the Grand Lodges of the several states, and above all forming the crown is the Sovereign Grand Lodge. These departments will be discussed in their proper places as we come to them in our investigation.

Chapter IV.

WHAT IS ODD FELLOWSHIP.

The foundation stone and basic principle of Odd Fellowship is a recognized universal brotherhood. Upon this is the whole superstructure builded. The elements of fraternity compel us to sympathize with, to aid and protect our brother man. Odd Fellowship is an institution founded upon the principles of benevolence and truth. Man alone and single handed never can accomplish what a body of well disciplined men can. Odd Fellowship masses and trains men, inculcates principles and finally sends them forth to emulate virtues that will bind them together as if by the bonds of consanguinity.

The objects of the order are "to visit the sick, relieve the distressed, bury the dead, care for the widow and educate the orphan." This is not all for the order seeks "to improve and elevate the character of man, imbue him with proper conceptions of his capabilities for good, enlighten his mind, enlarge the sphere of his affections, and lead him to a cultivation of the true fraternal relations designed by the great Author of his being." How is this done? By imparting instructions, awakening powers that lie dormant and by illustrating great principles and sublime truths. To this end it has created a system of practical benevolence that has sent its influence throughout all

society and it has also established limits and checks to its benevolence so as not to degenerate into a reckless alms giving that converts the hard earned money of honest industry into tempting gifts for pauperism, idleness and crime. Its own household is its first object of attention. Here are its best gifts bestowed. Then it goes forth like an angel of mercy among the homes of men with its words of kindness, and its deeds of comfort, alleviating pain, healing diseases, wiping away the tears of anguish and sorrow, transfiguring the distorted faces by a smile of assurance and bringing sunshine, hope and life everywhere it goes. "It has no marble altars, no wreathed statues, no offerings of incense, but hearts of affection build up its shrines, the widow and the orphan are its living monuments and gratitude pours out for it a free libation."

To fix the principles of benevolence and charity, deeply rooted in the heart of every Odd Fellow, to impress these duties indelibly upon the mind and to furnish an incentive and inspiration to action at critical moments Odd Fellowship has instituted solemn ceremonies, ordered frequent meetings and formed a language of signs and expressions peculiar to its membership. "Friendship, Love and Truth" has been emblazoned upon its banners and before our altars ever since 1775, as a motto of our Order, and the unvarying inculcations of these principles thus set forth have ever made Odd Fellowship prac-

tical to an ideal satisfaction. The foundation of our teachings is derived from the lessons set forth in the Holy Scriptures—the word of God, for here we read of a Father over all, and unto all, the common brotherhood of man, the darkness of sin in this world where sympathy and assistance are to be given to each other, and the gentleness of true manhood as expressed in the self-forgetfulness of the lowly Nazarine. Thus it seems that the Order does not cherish any tradition, sweet as it may be, nor originate any striking lesson or truth, or promulgate and inculcate any occult science or mystery. These lessons are taught in a peculiar way such lessons as were given to the chosen children by the Father over all.

When a member of the Order is kept from attending his regular business either by sickness or providential disabilities he is paid every week during the continuance of such disability, a certain sum varying from three to ten dollars. If he needs attendance at his bedside he has the proper persons to wait upon him, watch and attend night and day. He has every need supplied and is visited by officers and members of his lodge and cared for as if he were a member of a great family.

Should a member die he is carefully prepared for burial at the expense of the lodge and tenderly laid away to his last rest, attended by his brethren who smooth the dust of his grave by a hand of sor-

rowing friendship and water it with a tear of sacred memory.

The widow and orphans are watched and tended. The objects of affection of a departed brother become the care of every true Odd Fellow of that lodge. Their wants are met and they are defended against the ravages of a cold world. For it is then that "Odd Fellowship repairs to the desolate home; refills the cruse of oil, replenishes the empty barrel; over the night of desolate widowhood it watches with sympathizing care and comforts the striken-hearted mother with assurance that her fatherless children will be protected and educated." The blackness of her sky is driven back and the clouds that gather above her in her sky are torn asunder and sunlight comes in, for

> "Never was a cloud so thick and black
> But it might sometimes break and in its track
> The glorious sun comes streaming."

All one needs to do is to pause at the entrance to the landscape of Odd Fellowship to see the untold advantages she is bestowing upon every one who enters within her fields, for upon him are placed the rights and privileges not given to the uninitiated. Follow the career closely and be convinced. We could give innumerable benefits showered upon the one within the gates. Probably he never expects to receive or need these benefits but misfortune, accident or disease may come and leave him helpless, then he receives and the needs are easily

supplied. Discordant views and widely different opinions are brought on a common basis of brotherly love, and charity cuts the pathway for the feet of antagonistic views to placidly tread. Away from the contaminating influences of vice, morality is promoted and the restraining influences exerted with the wayward have kept the intoxicating cup from weak lips. Man is made more social and humane, for he, seeing no longer the barriers erected by sect or party, beholds the vision of his life—a vision that changes his whole aim and inspiration of living for men became citizens of one loved country, and members of one common family. The mountains of blind prejudice melt away and they see truth and receive it as their heritage no matter from whence it comes or by whose hand it is bestowed.

Associated action has transformed the world. It is that which has reclaimed the desert, cleared the forests, broken the prairies, tamed the wild colt, discovered the riches of nature, explored unknown regions and untraversed seas. This is what has given harmony to the song of the laborer, the charm to the click of the artisan's hammar and has made possible the hum of machinery that manifests itself in the thrift and prosperity of united life, creating tastes and refinement among the multitudes. We can so control associated action as to bring out of its rewards the very brightest and best gems that will sparkle till many will see their beauty and de-

sire and love them. Ungoverned and unpiloted you may find men in the bar-room, gambling houses and dens of iniquity, because they will have associates. Give them attractive places for assembling where vice is shut out, where virtuous thoughts and moral attitudes become themes of discussion and preferred practices. Here treason never will have the throne. Here wild Utopian schemes will never permeate the mind of man and rule. Bind men together by the charms of secrecy, to live right lives within, to perform good deeds, to work out acts of mercy and benevolence to their fellowmen, then you have established a bulwark impregnable by any foe, of security and rest. The child or the man with a broken spirit become useless, but with a controlled and disciplined spirit nothing can estimate their value or power. Oh, for the power to unite all men in one aim for purposes of the good and true. Then elevated above the awful discords of earth, uninfluenced by change of time, place or policy, united in one vast union, working out the designs of fraternity, this mighty association will perfect the earth guiding it on to the millenium. But until then we need our minor organizations. The purpose of Odd Fellowship is to make earth a veritable Garden of Eden and to bind earth's inhabitants into a united interest expressed in brotherly love, eternal friendship and imperial truth.

Chapter V.

THOMAS WILDEY.

When King George III sat on the British throne, when America was just beginning to enjoy peace after the fearful struggle for independence, and when the United Colonies were about to be awakened from the shock of conflict to realize their own insufficiency under the articles of confederation, Thomas Wildey, the "Founder and Father" of American Odd Fellowship was born in London, England. It was January 15th, 1782, on which this life began its eventful career. Thomas Wildey received the advantages of the common or parish schools of his time. At the early age of fourteen years he was identified as an apprentice to learn coachspring making. Completing his apprenticeship he industriously followed his profession in various places throughout England. Finally coming to the beautiful and fashionable city of Bath, the capital of Somersetshire, England, he began his career among the craftsmen. Here he was initiated into the "Independent Order" in the year 1804.

Becoming thoroughly conversant with the Order by advancing, step by step, through all its gradations, he obtained an accurate knowledge of its intrinsic excellencies, its adaptability to all nobler elements of manhood and of its fitness to minister to human life in the midst of bitter trials and grievous adversities. His worth and fidelity were recognized and rewarded by his being raised three times to

THOMAS WILDEY, FOUNDER OF AMERICAN ODD FELLOWSHIP.

the principal chair and by medals presented to him by his brethren in the lodge. Undoubtedly he did much missionary labor among the lodges while he lived in England.

Being ambitious, Thomas Wildey sought for advantages which he knew his native land could not grant him. America was looked upon as the most promising field for industrious and enterprising young men. The inspiring and favorable reports received by him from friends in America caused him to decide to seek his fortune and cast his lot in the new and promising land. Not only did the hope for an honest livelihood inspire this movement but the desire to enjoy independent liberty, which he esteemed the right of every rational being, lent its influence. Therefore in company with his wife he set sail for America in July, 1817. On the 2d day of September of that year he arrived in the City of Baltimore. Seeking acquaintance among his own countrymen he met one, John Welch with whom there sprang up a lasting friendship.

With four others, viz: John Welch, Richard Rushworth, John Duncan and John Cheatham he organized the "Washington Lodge No. 1 of Odd Fellows," and was elected Noble Grand. When the Grand Lodge of Maryland and of the United States was organized, February 22d, 1821, Thomas Wildey was elected the first Grand Master. While in this capacity, in 1823, he made a very perilous journey, largely at his own expense, through New

York, Massachusetts and Pennsylvania, in which states he organized three Grand Lodges. On February 22d, 1825, the Grand Lodge of Maryland and the Grand Lodge of the United States were separated and he was the first Grand Sire. In this position he served for eight years. In 1826, he made a trip to England to receive recognition, co-operation and assistance from the English orders. He was received with fitting honor and distinction worthy of his position. Upon his departure the Corresponding Secretary, Wardle, of the Manchester Unity, delivered the following address, attesting to the love and appreciation in which Grand Sire Wildey was held by them, and what they attributed to the work of his hands:

"MOST WORTHY AND RESPECTED SIRE.

"In the name and on behalf of the Independent Order of Odd Fellows in England, I rise to address you.

"This task, worthy Grand Master, should have been in the hands of a more able man than myself, but the lot has fallen upon me, and I will do it all the justice I can.

"Permit me first to congratulate you on your safe arrival in your native country, for, however ardently you may be attached to the country of your adoption; however much circumstances may have endeared it to you, yet there is a feeling in the human breast never to be forgotten, never to be entirely suppressed, however far we roam, and that feeling is a love for our native land

"——— dear the school boy spot
We never forget tho' there we are forgot."

"Hence, Sire, I congratulate you on your safe arrival, and sincerely hope that all those views, and objects, and wishes, which induced you to cross the Atlantic, have been amply and happily realized.

"As an Odd Fellow, worthy Grand Master, in the name of the Order, I give you their best thanks. To you and to you *only*, the United States of America are indebted for the existence of the inestimable blessing of Odd Fellowship. But for you that truly great country would have been, at this hour, without one of the most social, moral and benevolent institutions ever formed by man. To you belongs distinctly and unequivocally, the glorious title of "Founder and Father of American Odd Fellowship." This title, most worthy Sire, none can dispute you—it is clearly, plainly yours—and your name will be revered by future ages, when the memory of heroes and conquerors, will have been forgotten. * * * * *

"The existence of a press among us, both here and in Baltimore, renders it unnecessary for me to recapitulate the particulars of the rise and progress of your undertaking. The magazines now put every brother in possession of all the leading facts connected with the Order, which were formerly necessarily confined to a few. To those magazines I triumphantly refer them for an account of the most miraculous marches which you have made for the good and welfare of your infant institution—exertions which none but a mind most determinedly bent on benevolence could have performed—exertions, I firmly believe, unequalled in the history of any other society—exertions never heard of before, if we except perhaps, those of the great philanthropist, the immortal Howard.

"Faith, we read, Sire, will remove mountains—but what will not *charity* achieve? After traversing the various extensive states of the truly great country of your adoption, and rendering all their lodges as one, you bend your pilgrimage hitherwise—you join them to those of England—removing, as it were, the vast Atlantic, extending and perpetuating the principles of benevolence, and bringing thousands, at an immense distance from each other, under the standard of Friendship, Love and Truth.

"To you, Sire, we are indebted for all this—you laid the plan, you formed the whole design—you have now the happiness of seeing a new creation rising up around you. I say a new creation, Sire, because no man can become a genuine Odd Fellow without becoming at the same time a better man. However good he may have been before, the duties of an Odd Fellow will point out to him many sources for the exercise of his goodness which before were unknown to him. He will necessarily become more useful. The facilities that our beloved Order affords, I may say makes, for the display of that first of virtues, CHARITY—(without which all pretentions to goodness are mere mummery)—these facilities, I say, will give him an opportunity of putting his goodness in full practice.

"I do not mean to confine myself, Sire, to that charity which giveth only, but to that principle of universal benevolence which embraces *all* the wants of *all* mankind. I do not mean alone their physical necessities—I mean to include their moral inabilities. A really charitable man will feel a greater desire to remove the latter than to relieve the former, because

he knows if a man be not morally right he cannot be physically happy.

"Worthy Grand Master, a few words more on this subject: It is the principal pillar of our Order; we have a high authority for the fact—'the first of these is charity.' I know of no delight equal to the luxury of doing good; but the first delight is to find out, succor and relieve the uncomplaining, the heart-broken, yet proud spirit, that cannot dig, and will not beg. Believe me, Sire,

> "Full many a stoic eye and aspect stern,
> Hide hearts where grief has little left to learn."

"I have now, Sire, done with this part of my subject. I will not presume to point out to this assembly the many opportunities that present themselves for the exercise of these virtues; the active and the benevolent will readily perceive them, and to such only can they be of any service.

"In your address, Sire, on your arrival among us, you told us that you had 'now more than ever cause to bless the happy hour in which you became an Odd Fellow.' We shall not soon forget the compliment. Long may you live to enjoy such feelings, and may every hour increase its felicity. * * *

"It now becomes my painful duty to bid you, most worthy Grand Master, officially, at least, farewell. A young world of your own creation is now anxiously awaiting your arrival. May the waves and the wind of the Atlantic speedily waft you safely home, and may you find 'all well.' You have the wishes and prayers of thousands for your welfare. This lecture will bear with me, I am sure, when I exclaim, 'Hail Odd Felllowship! All hail Columbia! Long life and happiness to the Founder and Father of American Odd Fellowship.'"

Upon his return to America Thomas Wildey gave his report to a specially assembled committee on October 3d, 1826, and with the report* presented the confirmatory charter† from the Manchester Unity to the Grand Lodge of the United States.

In 1835, Past Grand Sire Wildey was elected Traveling Agent of the Grand Lodge of the United States. In this capacity he traveled in every direction, encouraging the brethren, and establishing lodges. Persevering in the midst of trials, tribulations and great difficulties his final unparalleled success gave him a place in American Odd Fellowship unrivaled by any one in the history of the Order. For his sacrifices and labors he gained, through perseverance and faith, a rich and well deserved reward. The monuments of his hands stand as no marble shaft can stand, the living, pulsating principles of noble brotherhood practiced by a mighty ever widening, progressive Order.

He died in the City of Baltimore of the 19th day of October, 1861, being not quite 80 years old, and was interred in Greenmount Cemetery. But few men in the world's history have received such tributes of worth as Thomas Wildey did when he was laid away to rest beneath the green. Yet a greater eulogium is evidenced by the tender memory in which he is held by each succeeding generations of Odd Fellows.

* The report of Grand Sire Wildey is given in Chapter on "The Sovereign Grand Lodge."

† A fac-simile of this charter is engraved on the next page.

THIS DISPENSATION,

Granted by Consent of the Grand Master, and Past and Present Officers from various Lodges, connected with the Manchester Unity, assembled in Grand Committee.

In consideration of the Charter formerly granted by the Duke of York Lodge Preston to certain OFFICERS and BROTHERS of the Independent Order of Odd Fellows in Baltimore in the United States of America We the undersigned being respectively Officers of the Independent Order of Odd Fellows in Great Britain do ratify, grant and confirm such Charter and do also hereby grant authorise and empower the Grand Sire, Deputy Grand Sire, Representatives, and Proxies, of the above named Grand Lodge of America to conduct the Business of Odd Fellowship without the interference of any other Country so long as the said Business of Odd Fellowship is conducted according to the principles and purity of Odd Fellowship THIS CHARTER being granted as a Free Gift from the Grand Annual Moveable Committee in Manchester assembled on the fifteenth day of May in the year of our Lord one thousand eight hundred and twenty six. In witness whereof we have hereunto affixed our Seals displayed the Colours of our Order and subscribed our Names the day and year above written.

William Arnitt, G.M. — Robert Naylor, Prov: G.M. — S. W. Smith, Prov: G.

Thomas Derbyshire, D.G.M. — B.A. Nesfield, Prov: D.G.M. — Moses Lees, P. Prov: G.M.

Mark Wardle, P.G.K.&S. — Thomas Arnitt, P.G.M. — John Taylor, P. Prov: D.G.M.

Beaumont Hodgson, P. — John Duckworth, Prov: G.M. — T. Abbott, Prov: G.M.

FAC-SIMILE OF CONFIRMATION OF THE ORIGINAL CHARTER

BY THE

MANCHESTER UNITY.

COLORS.

BLUE RED YELLOW. MAROON. (SEAL)

THE SUBORDINATE LODGE.

Chapter I.

THE SUBORDINATE LODGE.

The Subordinate Lodge constitutes the foundation of the structure, Odd Fellowship. Upon this rests all other departments of the order. Shatter the foundation and you will witness the falling of the magnificent building. As the laboring classes of this civilization form the support, stability, endurance, yea, the very fiber of the government and society, so stands the relationship of the Subordinate Lodge to the general order. Make the laboring classes insecure, distrustful and rebellious and you send a tremor of unrest and mutiny into every avenue of human industry. Destroy the laboring classes and you have wasted the heritage of all the ages, the civilization of the present. Out from this parent stalk—the Subordinate Lodge—have issued the other branches,—the Rebekah, Encampment, Grand and Sovereign Grand Lodges. Destroy the stalk of this beautiful plant and quickly every branch, yea, every leaf will wither and decay. But to have a thrifty, healthy stalk means that there is given the best life possible to the branches.

The lodge may be instituted by not less than five brethren of the scarlet degree—the degree of truth. These brothers must hold withdrawal cards from the lodge to which they were previously attached. They may apply in the following words to the Grand Lodge of a state, or if there is no Grand

Lodge in the state or district in which they reside, to the Sovereign Grand Lodge of the United States.

"The petition of the undersigned, holding withdrawal cards from lodges legally recognized by your Right Worthy Body respectfully represents, that it would be consistent with the advantage of the order to establish a lodge, to be located at ——, wherefor, your petitioners pray, that a charter (or warrant,) may duly issue in pursuance of the laws of your Right Worthy Body."

This petition, accompanied with the charter fee (usually thirty dollars,) is sent to the Grand Secretary, who will present it to the Grand Lodge. The Grand Lodge will authorize a charter as follows, which will be forwarded to the petitioners:

"INDEPENDENT ORDER OF ODD FELLOWS.

"*To all whom it may concern:*—The Grand Lodge of the State of ——— by authority of a grand charter, granted to them from the Grand Lodge of the United States, held in the City of Baltimore, State of Maryland, doth hereby grant this Warrant or Dispensation, to a number of brothers of the Independent Order of Odd Fellows residing in the State of ———, to establish a lodge at the City of ———, to be hailed by the title of———, for the encouragement and support of brothers of the said Order when on travel or otherwise. And the said Lodge, being duly formed, is hereby authorized and empowered to initiate into the mysteries of the said Order any person or persons duly proposed and approved, according to the laws of Odd Fellowship, and to administer to true brothers

all the privileges and benefits arising therefrom; and to enact By-Laws for the government of their Lodge; *Provided always*, that said Lodge do act according to the Order, and in conjunction with and in obedience to, the Grand Lodge, adhering to and supporting the articles and charges delivered with the dispensation; in default whereof, this Warrant or Dispensation may be suspended, or taken away, at the decision of the Grand Lodge.

"*And, further*, The Grand Lodge, in consideration of the due performance of the above, do bind themselves to repair all damages or destruction of the Dispensation, or charges, whether by fire or other accident; provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same. And the Grand Lodge will support this said Lodge in the exercise of their duty, and in the privileges and honors of the Order.

"*In Witness Whereof*, We have displayed the colors of our Order, and subscribed our names and affixed the seal of the Grand Lodge of———, this——day of ——, one thousand nine hundred and———."

(Signed by the Grand Master and all officers of the Grand Lodge, together with the names of such past officers of lodges as may choose to sign.)

The Lodge will be instituted by the Grand Master or any one whom he shall deputize at a fixed time. After the charter members are initiated and given the work of the four degrees, the election of officers will occur. The officers are as follows: Noble Grand, Vice-Grand, Secretary (in some jurisdictions Assistant Secretary,) and Treasurer. The Noble Grand, Vice Grand and Assistant

Secretary are elected for six months and the Treasurer and permanent Secretary for a year. These officers constitute the visiting and relief committees for the Subordinate Lodge.

The Noble Grand.

When a member has been elected Noble Grand he has the highest honors bestowed upon him that are obtainable in the Subordinate Lodge. It is a distinction of which he may be reasonably proud. For this conferred dignity will entitle him to present and prospective privileges which are of inestimable value to an Odd Fellow. His election to this office should be an inspiration for endeavor and achievement, the logical and legitimate resultants of his faithfulness both in official and unofficial relations. These things thus evidencing his gratitude for the honors of his office.

Into his hands are committed the welfare and life of the Lodge. Much of the peace, harmony enthusiasm and prosperity will depend upon him. At the very threshold he should feel his responsibility and be deeply impressed with the importance of his station. His own "preferences, likes and dislikes" are to be as nothing. Strict honesty, eternal justice, unwavering fidelity and unswerving impartiality must be the law and basis of his every act. His government is to be one of rightness and integrity toward all. He must maintain a generous disposition, a tranquil temper, an untainted veracity and a gentleness of demeanor. He must be

unbending in his integrity and firmness. Then his every decision and opinion will be received with due respect and consideration.

By the laws of the Order and in accordance to the obligation of his office he must support and maintain the rules and regulations of the Grand Lodge to which his lodge is Subordinate, and of the Sovereign Grand Lodge, and enforce strict obedience to the laws and rules of his own lodge. He must preserve strict order and decorum. He must judge of every transaction impartially and without prejudice. As the head of the lodge he is the custodian of all its papers, documents, the charter, books and rituals which he is required to carefully guard and preserve until his successor is in office and then deliver them to him. He is under moral obligation to see that all the officers and committee-men of the lodge do their respective duties as prescribed by the laws of the Order. All the duties falling upon the head officer of any organization rests upon his shoulders. He is the responsible head of his lodge. It is his duty as Noble Grand to be attentive to the sick and distressed members of his lodge. He should be the first to visit the brother in trouble or adversity, and to sympathize with and aid him by the essentials of life as well as by council and advise. As the father of his family, the lodge, he should be attentive to every interest of the different members of the household.

The next position in a Subordinate Lodge is the Vice Grand's chair. He is the second in authority,

The Vice Grand.

and if he is faithful to his duties and conducts himself with propriety he is sure to be elected to the highest office in the gift of his brethren. This is a position with abundant opportunity for the occupant to acquaint himself with the office he will soon be called to fill and the duties he will need to perform. Here he can acquire an accurate knowledge of the laws to be enforced and the characters, disposition and qualifications of the men composing the lodge.

The Vice Grand is an assistant to the Noble Grand, and as such must put forth his highest powers to advance harmony and the welfare of the Order; to augment the love between the brethren; to restrain all improper debate, conduct or sentiment in the lodge room; to support the Noble Grand in maintaining order in times of lodge session and to council him in case of probable omission of duty or transgression of rights. The obligation to look after and assist the sick and distressed rests upon the Vice Grand as well as upon the Noble Grand, so it is his duty to visit the helpless, give care to the feeble and provide for the needy. By these duties the Vice Grand has, during his term of office, proven to his brothers his fitness for the next station. He has won their esteem through his fidelity to duty, and they appreciate the conduct of this one on whom honors and authority have been conferred and hence give him higher honor.

The Secretary.

Probably no office in the lodge room demands a more typical Odd Fellow and accurate man of affairs than the secretaryship. By some, this office has been considered the most arduous and responsible in the lodge. If he should violate his trust or neglect his duty the benfits and emoluments of whole families are wrecked, so the secretary is the only salaried officer in the lodge. At any rate this office demands a man of peculiar abilities that are suited to its own needs. These abilities but few men possess in a high degree. The secretary must be a man of quickness of comprehension, of strong power of analysis, of retentive memory, and possessing marked ability to write well so that he can rapidly transcribe an accurate record of every subject under consideration that is acted upon. Very frequently matters of gravest importance are decided by references to the minutes of the proceedings of a legally constituted body, therefore they should be exactly right.

Besides the duties customarily falling to the lot of a secretary, one holding this position in a Subordinate Lodge has other than these responsibilities. There can be no secret rightfully kept from a brother of the lodge in good standing, therefore the secretary should endeavor to exercise toward all his brethren, who may apply to him for information concerning lodge matters in his keeping, the utmost courtesy, kindness and forebearance.

Sacrifices must be made, trouble must be undergone so that the inquirer shall be fully informed as to anything that has been done within the lodge, either in his presence or in his absence. For any brother has a right to ask, yes, even demand, information relative to lodge action. The lodge expects the secretary to be a servant at its call and it has the right to ask for information concerning any transaction at any time. No servant is greater than his master.

The Treasurer.

Another servant of peculiar worth is the treasurer of the lodge. This is a very important and responsible office. No institution can succeed and maintain a healthy growth save when its funds are secure from all possible loss and are accessible upon demand. Therefore two qualities are essential to a typical treasurer, viz: he must possess careful, correct business habits, be strictly honest, backed by ample security, and he must hold the funds subject to the momentary call of the lodge. Then he will give the lodge the most explicit assurance of its security from any possible loss. Some lodges have never bought more costly experiences than along this line. They failed to do what every lodge should do—demand ample security of the treasurer as to the faithful discharge of the duties of his office prior to his installation. This law should be carefully observed at all times and under all conditions whether the treasurer be rich or poor, whether of the sternest integrity or otherwise.

The Noble Grand upon assuming his office witnesses not only the installation of the other elective officers but also the installation of the appointees previously made by him. We will briefly sketch these officers, for the highest proficiency in the lodge work these should be selected from the picked men of the membership, for often upon the minor officer depends the most important work.

The Warden. The Warden, in open lodge and during the initiation, assumes responsibilities of weighty kind. Probably to no one does the Noble Grand look for official service as frequently as the Warden. He is the messenger of the lodge. He provides all necessary regalia, investigates every disputed vote, examines every brother at the opening of the lodge to see if he is entitled to sit in lodge, and serves the lodge at opening and closing upon the expressed wish of the Noble Grand.

The Guardians. The Guardians secure and guard the doors. How much depends upon these two officers the years of Odd Fellowship alone witness. By them the intruder and the eavesdropper are put to route and the lodge protected against any improper person. To the Guardians the brothers look for the privileges of secret session where they can transact their business with dispatch and without molestation or fear of publicity.

The Conductor. The Conductor should be a competent reader, with marked ability as an elocutionist, possessing military characteristics, evidencing dignity and worth in his special duties. For upon his work and instruction depend the most lasting impressions of the Neophyte, hence the future conduct and usefulness of the Odd Fellow.

The Supporters. The Supporters are very useful and necessary to a lodge, more so than many of us are accustomed to think. The whole assembly in session, from the highest to the lowest in authority, is under their observant care. The accuracy of the members in signs and symbols depends upon no one so much as on them. To have a membership beautiful and perfect in action upon the floor should be the ambition of every lodge. This depends upon the Supporters, who, through the patience and kindness of the brothers can bring it to a realization in any Odd Fellow's hall which is frequented by true Odd Fellows.

The Jewels and Regalia of a Subordinate Lodge have become so commonplace to the public that we often fail to notice much of their beauty and artistic significance. Some argue that they are a "useless expense, a token without meaning, an ostentatious display for the purpose of catching the eye." Permit me to say that there is a significance connected with the Jewels and Regalia which the

uninitiated can not understand or even appreciate. To the eye of the regularly initiated and properly instructed they possess deep and pungent truths not easily forgotten. The insignia of office, *per se*, amount to nothing and to the one who is unfamiliar with the meaning of them they become only ornaments and ostentatious display, but to the one who understands they speak a varied language. The shoulder straps, embossed with bars, oak leaves, the eagle, the stars and the shield that indicate the rank in our army are useless and foolishness to any one who is ignorant as to their meaning, but to him who knows they are messengers of great declarations and decrees which communicate the authority of those who wear them. The importance of a thing rests in the significance it bears to the beholder and the power and privilege it conveys to the possessor. Without the knowledge of these facts the gold is as worthless as shapeless stone and the pebble on the beach would be as valuable as the most brilliant diamond.

THE JEWELS AND REGALIA OF A SUBORDINATE LODGE.

The law requires that officers shall wear jewels, therefore all officers of the Subordinate Lodge shall wear the jewels of their respective offices during the transaction of business. It is as imparative upon the lodge to furnish the officers of their respective lodges with the jewels appertaining to their rank

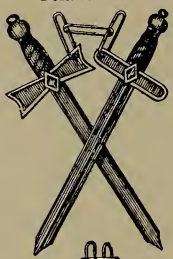
SUBORDINATE-LODGE JEWELS.

Past Grand.

Vice Grand.

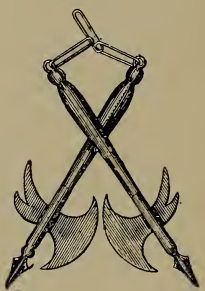
Noble Grand.

Guardian.

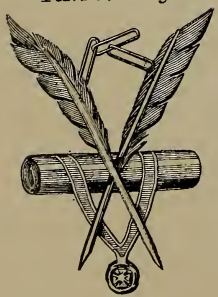


Conductor

Warden



Per. Secretary.



Treasurer.

Rec. Secretary.

and station as it is for members thereof to be clothed in suitable regalia.

The Jewel of a Past Grand.—A five pointed star, with a representation of the heart and hand engraved or stamped in the centre, and of white metal. *The Regalia.*—A scarlet collar, trimmed with white lace or fringe, or silver fringe and a scarlet rosette to be placed on the collar.

The Jewel of a Noble Grand.—Crossed gavels of white metal. *The Regalia.*—A scarlet collar, trimmed with white or silver lace and fringe.

The Jewel of a Vice Grand.—An hour glass, of white metal. *The Regalia.*—A blue collar trimmed with white or silver lace and fringe.

The Jewel of the Secretary.—Crossed pens, of white metal. *The Regalia.*—A scarlet collar, trimmed with white or silver lace and fringe.

The Jewel of the Treasurer.—Crossed keys, of white metal. *The Regalia.*—A scarlet collar precisely similar to the Secretary's.

The Jewel of a Chaplain.—The Holy Bible, of white metal. *The Regalia.*—A white baldric or sash, which may be trimmed with the color of the highest degree to which the wearer shall have advanced; but it is preferable to have a pure plain white baldric and trimmings, for this officer.

The Jewel of a Warden.—Crossed axes, of white metal. *The Regalia.*—A black baldric or sash, trimmed in white or silver lace or fringe.

The Jewel of the Conductor.—Crossed wands, of

white metal. *The Regalia.*—A black baldric similar to that of the Warden.

The Jewel of the Inside Guardian.—Crossed swords, of white metal. *The Regalia.*—A blue baldric or sash trimmed in white or silver lace.

The Jewel of the Outside Guardian.—Crossed swords, of white metal. *The Regalia.*—A scarlet baldric or sash trimmed in white or silver lace.

The Jewel of the Supporters to the Noble Grand.—A wand, having branching arms, connected by three links, and encompassing a gavel. *The Regalia.*—Scarlet baldrics or sashes trimmed in white or silver lace.

The Jewel of the Supporters to the Vice Grand.—A wand, having branching arms, connected by three links and encompassing an hour glass. *The Regalia.*—Blue baldrics or sashes trimmed as the supporters of Noble Grand.

The Jewel of the Scene Supporters.—A wand arranged in same manner encompassing a burning torch. *The Regalia.*—White baldrics or sashes trimmed as above.

The regalia for members of a Subordinate Lodge who are not occupying official positions are as follows:

For the initiatory degree, a plain white collar.

For the first degree, a white collar with pink trimmings.

For the second degree, a white collar with blue trimmings.

For the third degree, a white collar trimmed with scarlet.

Chapter II.

THE INITIATORY DEGREE.

How to Increase Membership.

The first duty of a lodge after organization is to increase its membership. A perfect organization is the basis of work but the work to be done is distinctly another thing. At the beginning of its existence it is very desirable for every lodge to enlarge its role of membership. At this stage of the history of a local lodge the greatest care should be exercised. One unworthy person admitted will often restrain a score or more of worthy men who are most desirable as members of the Order. Therefore it is a just exhortation, "guard well the doors."

A healthy growth can be inspired by two methods adhered to by the membership of the institution. *First*, By the behavior or conduct of the members out of the lodge room toward the world in general. *Secondly*, By the conduct of the members toward each other both in and out of the lodge room. Odd Fellows should endeavor to convince the outside world by their lives as neighbors and citizens that the teachings and practices of their beloved institution make them wiser, better, more capable and efficient men in the conflicts of life. If they are upright, correct and honest in all their dealings, charitable and benevolent toward all who are distressed and in need, industrious and virtuous in providing for those dependent upon them, free from

idleness, drunkenness, dissipation and evil speaking, the world will soon see the superiority of such characters and will be drawn toward them. Members evidencing conduct other than this should be accused before the lodge and expelled from its privileges and protection, on the charge of conduct unbecoming a member of the Order.

Odd Fellows often prove their interest in each other by preferring to trade with and employ brothers rather than strangers, when they can be served equally as well. In a material way this has its effect upon an observant world. There is no enjoinment of preferment in Odd Fellowship, but they may, as brothers, prefer one another and no one can reasonably or consistently find any fault or complaint concerning any such preference. But there are other more vital elements of conduct than the above which will bring forth higher commendation. Every loyal member is vitally interested in the prosperity of the society of which he is a part. Thus to a certain degree he is responsible for the advances made and hence will be awake to its achievements. The highest life of a lodge is only attained by each individual member being the most possible he can to every other member. This is only achieved by a continual affability and familiarity toward all the membership. He will treat all as brothers beloved equally with himself in every way, making their interests, their sorrows, their joys, their comforts, their burdens, their hopes and their anticipations

his. Austerity, pride and pedantry will be strangers to his conduct and manner. No intentional slight or neglect will be given or received by one toward another. The sunburnt cheek and the horny hand of the laborer are respected as much as the delicate features and fine clothes of the merchant or man of leisure. The well fed, sleek man with a fat purse has no more prestage or privilege than the pinched, scarred faced brother with a small income. A man is a man for all that. Man, conscious of the fatherhood of God, will recognize the stern and exacting truth that in His sight man's pretenses and veneer are nothing, but the real character is what has weight whether dressed in broadcloth or in homespun. He will also recognize that man is measured not by his own thoughts of himself or of others, but by what he has done to help his fellowmen to enjoy more sunshine and genuine happiness, by relieving his brethren of their burdens and by the blessings he has showered wherever he may go. Odd Fellowship in its highest form perfects the man and points each member to that plane of life where the perplexities of this life are banished by the complete and full smile of God. Under any other principle real social kindness dies away and decays. Then jealousy, envy, hate and resentment usurp the throne and rule with an outraged hand. As brothers together we must nourish every feeling of brotherly love toward all who become one of us. Therefore to every one we must be ready to

extend kindness, fidelity, gentleness and forebearance. Then the scattered lights of our excellencies will be centered into one orb of practical life, shedding a brilliant lustrous halo on all connected with the order. As the life of the night gathers around and seeks to explore and investigate the suspended light in the darkness, so the world around will be attracted by the brilliancy of these clustered virtues and will seek their continued fellowship. These two attitudes of the membership will win adherence. Let the membership of the Independent Order of Odd Fellows exercise right conduct both in and out of the lodge room, to all men, and the Order will flourish like "a tree planted by the rivers of waters, that bringeth forth his fruit in his season."

We should ever bear in mind that the candidate must be twenty-one years of age, of good moral character, of industrious habits, of sound health and a believer in the Supreme Being, the maker and ruler of the Universe. It would be well if we had repeated often in our hearing an old charge long since laid aside, but it is too good to remain obscure very long. It should be fixed in every Odd Fellows' memory. It is as follows:

"*Should you, at any time, propose a friend to become a member of this Order, see that he be such a man as will be likely to conform to the rules and precepts of Odd Fellowship; for nothing is so painful to the feelings of faithful Odd Fellows as to see*

the requirements of the institution trampled upon and profaned."

This charge will leave its lasting impressions upon the mind, and no Odd Fellow, receiving it in a formative moment, could conscientiously be instrumental in bringing any unworthy or improper person in the Order. It is easier to guard the doors than it is to rid a lodge of the effects of a member who transgresses its sacred principles. And when once he is enrolled he has his influence upon both those within and those without its halls. It is a lamentable fact—one that has required more excellency in the Order and more virtue in the members to overcome its influence than any organized opposition—that men with everything antagonistic to our principles and requirements—bad, corrupt, dishonest men—have been introduced among us. The thing for Odd Fellowship to do is to consider well whom we allow to tread our halls before they have any claim upon us as brothers. The door should be guarded and that well. The remedy is easy if applied at the right place and time, for no one can become a member without being recommended by two brothers in good standing in the lodge. They indicate that in their opinions the candidate is an acceptable person for membership. Here let the door be closed. Let no one recommend any one who is a scoffer, bigot, drunkard, gambler, liar, sensualist, miser, slanderer, abandoner of wives and children, or a hard man with his fel-

lows any more than he would recommend a thief, or murderer to be admitted into a lodge of Odd Fellows. Such an one can never become an Odd Fellow, it matters not how much he is instructed. No one has a claim on the lodge to be received in simply because he has been a friend of the Order or has friends in the Order. Treat the man on the basis of manhood.

When a person desires to become a member of the I. O. O. F. he must sign a petition stating his age, residence and business, and with the petition send the required fee (usually from five to ten dollars,) to the secretary of the lodge. This petition must be endorsed by one or more (in some states two endorsements are essential before the petition is recognized,) members in good standing. The application is then referred to a committee of investigation, composed of three other members, which reports at a regular meeting as to the applicant's eligibility, moral character, sober, industrious habits and good health. After this report has been received then the candidate for Odd Fellowship may be balloted upon. If he is rejected his money is returned to him by the secretary and at the end of six months, if he so desires, he may make another application. If he is elected he becomes entitled to the instruction in the initiatory degree at the earliest opportunity.

The Neophyte stands at the entrance of a new world. Soon he is to receive what has never before

A Word to the Candidate.

been communicated to him under such relations. He needs to pause and meditate well the step he is about to take. New duties will be taught him and new lessons will be inculcated throughout the process in the different stages of advancement. If he is attentive and true to himself he will be morally and spiritually better and consequently happier when all the teachings are given him. Now is his hour for meditation. It rests with him to fit himself—his mind—for this undertaking and make possible reverent attention to the instructions he is about to receive. Here truth and wisdom, setting on their respective thrones, assert their mild dominion, and with persuasive voices urge obedience such as is respected by the wise, virtuous and the pure. They are to teach him the eternal truths concerning his duty to his God, to his neighbor, to his family and to himself. They are to show him how to possess the highest wealth of moral life and outline to him that the life of perfect enjoyment is only possible in a peaceful and contented mind. He will see through their eyes that vice is a hideous monster of frightful mein in whom no safety lies, and that the truest, sublimest pleasures are found in obedience to the will and revelations of the Divine mind, and in this obedience are manifold blessings both in this life and in death and these shade into the eternal. Well need he pause and meditate long upon the importance of this hour.

It is in secret and before the initiated few that the most acceptable environment can be obtained for the lasting impressions of the instructions to be given. History has proven the effectiveness of this method. From the secret orders of Egypt Moses derived much of the wisdom which enabled him to become the greatest lawgiver in all the world. From these same ancient orders Greece modeled her institutions that lasted till her glory was gone, and after them also the Druids of Britain patterned their religious rites which were so imposing that nothing but the religion of Jesus Christ could shatter their force and annul their influences. History is teeming with this ancient custom. But these ancient orders, born out of the bosom and brain of the causes that made them useful, with these causes have passed away before the changes of time. Each has given birth to a noble institution. Religion and science no longer need the support of any such methods. Both, through the character of the Kingdom of God and His revelation, now knock at the door of the humblest cottage or hut of the poor, importuning to come in, and pleading that the inmates may become wise. But nothing can stand against oppression and want, not even a diffusion of science or Divine light and wisdom. In the shadows of secrecy charity loves still to dwell, loves still to shun the evil eye of the world and to do good by stealth. Here in the shades from publicity relief and comfort are administered to the sick in body and

to the broken in spirit. Thus before the shrine of charity where her deepest lessons are taught stands the Neophyte. Let him consider well his attitude for the open gateway is before him. May he be actuated by the noblest purposes.

The Degree.

Odd Fellowship is an Order for the inculcation of truth. The lodge room becomes a veritable small world to all its inmates. The purposes of all truth here are to augment the mental and moral powers and to perfect the soul of the candidate. The first truth is emphasized by contract. For here the world with all its divisions, contentions and allurements is shut out. Friendship and love, reigning together, here mildly assert their dominion, while faith and charity unite the peace of mind and the mellowness of heart in perfect sympathy. All, among whom the candidate is, have been obligated to cherish, defend and practice these teachings and sentiments. Thus in this atmosphere of unity, of kindred feelings and of secret fellowship other lessons are taught. Shall we learn the lessons and receive the instructions about to be given?

The First Lesson.

A man in darkness and in chains is typical of the condition of the human race as taught by the believers in the doctrine of human depravity. He is in bonds and has obscured spiritual vision. He is a captive of a mighty foe, tightly bound and led at the will of his tyrannical master. Whither he goes he would not

and what he would not that he doeth. Satan had been forging his chains for man and when the opportunity came the order was given "to prepare the chains" and bind him. The command was executed with dispatch and the captive stood in bonds as the chains "entwined their links about him." He now cannot any longer enjoy the unlimited freedom which was the heritage of our first parents in the garden. For when the first disobedience occurred and the forbidden fruit was put to their lips, with that act the pleasant fragrance of Eden's flowers lessened and the beautiful blendings of color on leaf and petal no longer were discernible by man. His powers for the highest were no more. He thinks he is free but being ignorant of his condition and being a moral maniac and a spiritual madman, he does not see that he is in the keeping of his destroyer. Being devoid of the higher reason he cannot realize his dangers. Entranced by the sweet harmony in the Siren song he plunge to his death. Like a blind and deaf person with his sensibilities dulled, in a den of poisonous serpents which are around him, they coil their loathsome forms over his person, ready to give the fatal blow whereby they may empty their deadly virus into the inflicted wound, and he sees them not. So is man. Thus man in his natural state is in moral darkness and insensibility and in the chains of spiritual serfdom. He is asleep in sin and is unconscious of his condition or the fatal

dangers around him. He does not see the demands of truth. The unsheathing sword of divine justice may be brandished over his head yet he is unconscious of it. The lightenings of God's just wrath may burst upon him, he is unmoved, even though terrors fill his soul, because he is helpless.

Man's Mortality.

The evidence of death and decay surrounds man everywhere. As he stands by the open grave, the coffined form, or the remnants of mortality in everyday life, the lessons of man's mutability, his tendency toward death and corruption are forcibly taught him. He sees this conqueror of human life, pride and ambition going up and down the earth claiming his own. He leaves none very long. All receive the passport and must go. The great and small, the high and low, the wise and foolish, the rich and poor all alike come at his beck and nod. Man is reminded that soon he too will be called, his destiny known, for his beating heart and throbbing pulse will be still and his life currents will cease their flowing and become stiffened and congeal, and that body once the temple of a Godlike image will be left a mere silent monitor of what it has been. He will ponder the lesson well. He will accept its warnings and foster not evil in his heart. He will walk the path of purity, righteousness and truth, thus escaping the dangers that lurk about his pathway and in his solitude as he meditates upon his mutability, sing,

"Nearer, my God, to Thee!
Nearer to Thee,
E'en though it be a cross,
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee.

"Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be,
Nearer, my God, to Thee,
Nearer to Thee."

Divine Protection.

In the midst of such perplexing and solemn facts another truth comes to us from the sacred page. Wisdom, pressed with the weight of long years of experience, with wrinkled brow, furrowed cheeks, and whitened locks caused by the change of seasons, with trembling limbs, dulled eyes and toothless mouth proclaiming him a fit subject for the tomb, speaks to us. He has seen life. Listen attentively to his words. The rapid flight of time from youth to old age has not been barren to him. He gives the climax of life in his experience. "Once I was young, but now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." Wisdom declares unto the world that a life governed by uprightness will enjoy the protection and care of God and will have all his needs supplied out of His unwasting fullness. Well may the student of life give attention to such lessons of great and deep solemnity.

Deception is Practiced.

The child is the exponent of absolute trust and innocency. The great teacher could well say, "of such is the Kingdom of Heaven." The outside world crowding upon our path of activity is of a different caste. Man is not always what he seems. Under the guise of a friend he may extend the right hand but with the other plunge his dagger to the heart, or, Judas like, he may sell his best friend for a few silver coins and betray him with a kiss. Jael, the wife of Heber, the Kenite, invited Sisera, the mighty general of the army of the King of Hagar into her tent. "He asked for water, she gave him milk. She brought forth butter in a lordly dish; she put her hand to the nail and her right hand to the workman's hammer, and with the hammer she smote Sisera.* Such was the conduct of Joab, the captain of the hosts of Israel under David when he took Amasa by the beard under the pretense of kissing him but instead he plunged his sword into him at the fifth rib.† Such was the act of Brutus on that Ides of March when with his lips he shouted Cæsar'a praises and flattered him, but with his hand he plunged the dagger into his trusting friend's breast until Cæsar said, "and thou Brutus." The garb of deception may so completely envelope many that the real character will be hidden from view and they become veritable wolves in sheep's clothing. Man may have an unseemly exterior, but a good

*Judges 5:25-26. †2d Sam. 20:9-10.

true heart within, a heart in perfect sympathy with others woes. Appearance is nothing, but character, soul, true manhood is everything. What a sublime lesson to learn and the sooner the world learns it and acts accordingly the better it is.

Universal Brotherhood.

Man liveth not unto himself. The whole family of men is bound together by very strong ties. For "God hath made of one blood all nations of men to dwell on the face of the earth." The great Creator of the Universe is our common Father, hence all men are brothers. As such each one's welfare should be the other's care. We need not surrender our point of view nor forsake the heritage of our faith. We need not break our obligations to our families, to our church, or to our state, yet we are to watch over each other in love, to assist each other in the burdens of life, to elevate the character and to bless and be blessed in turn, never a fuller or happier life from any other attitude.

THE EMBLEMS OF THE INITIATORY DEGREE.

Upon the opposite page we see the emblems of this degree. Since the beginning of human language emblems have been employed in conveying the truth to the inquirer or to the student. Even yet our methods cling to the old ways in child study. Here objects or emblems are wisely used, and minds are reached and developed that otherwise could not be awakened. Human kind is as a child in the sight of the Omnipotent God. The lodge is an in-

The All Seeing Eye.

stitution based upon secret fellowship. For it has its own secrets only known by those who have been initiated. For the protection of the brethren signs, grips and passwords are used, each bearing special meaning and having great importance to those understanding them. There are obligations and secrets of the most binding and solemn nature, which lend a peculiar charm of their own because of the hidden element. Destroy the element of secrecy and you have broken to pieces the structure of fellowship and crumbled to dust the benefits, powers and opportunities which will be forever gone. Even though the world is shut out from our secrets and is ignorant of the truths we have discovered, the lessons we have learned and the obligations we have taken yet God sees and knows all things. The All-seeing eye of God is ever upon us. The eye enveloped in a blaze of light and glory reminds us of the grandure and the sublimity of the Omniscient God who unveils every secret of the heart. He never slumbers nor sleeps. His very presence fills the immensities. We may be untrue and false in heart yet hide it from men and be honored and respected by them but God's gaze penetrates the dense darkness of black night into the hidden recesses. The day and night are the same to Him.

Hagar the Egyptian slave of Sarai was given to Abraham for wife. When elevated to this position she was haughty and despised Sarai. Sarai was

hard upon her slave and Hagar ran away. God finds her by a fountain fleeing from the face of duty and asks, "Whither wilt thou go?" God commanded her to return, face her difficulties and do her duty. God gave her wonderful promises concerning Ishmael. So impressed was she with God's dealings with her she said, "Thou God seest me." Again after Ishmael was born to Abraham, Hagar, the servant of Sarai, was sent away with her son by the patriarch who gave her bread and a bottle of water. Soon the bread and water were gone. Nothing save death was before them. In the extremity Hagar took the lad, laid him down imprinted a maternal kiss on his cheek and withdrew far away saying, "Let me not see the death of the child." In a state of exhaustion she sees a vision of a well and rising, procures water and saves the child. Her God had delivered her and the child. Again Hagar realized "Thou God seest me." This exclamation of Hagar's probably gave rise to this emblem in this degree. As Odd Fellows we should always remember these impressive words, "Thou God seest me," and so regulate our conduct that we will not fear the scrutenizing eye of any one because we live right for right's own sake.

The Three Links.

The three links are emblematical of the chain that binds us as Odd Fellows together. The first link is Friendship, the second link is Love and the third is Truth. We are anchored by the chain to our cove-

nant and by it bound together in the most perfect union. It is a triple chain that cannot be broken. Then as a united force for good we go forth to accomplish together what alone man or a multitude of men singly could not do. Friendship, Love and Truth,—the motto of the order—practiced universally, would banish over "half the ills human flesh is heir to," and produce happiness that would startle a self-possessed and self-satisfied world. The membership of Odd Fellowship, bound together by these grand principles of life represented by our triple chain, can meet any demand and perform any task that is needed by themselves or by others. "United we stand, divided we fall," but when truly bound together by the triple chain there is no division possible, for we stand. The motto, suggested by the three links, is the foundation and gable, the Alpha and Omega, the first and the last of Odd Fellowship.

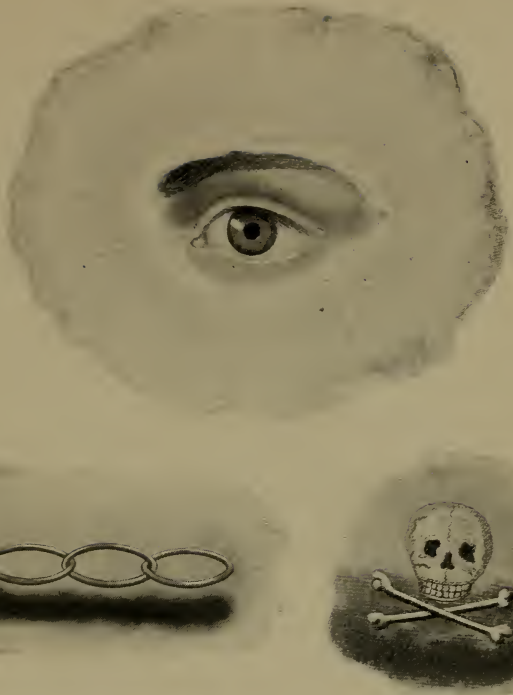
The Skull and Cross Bones.

Man's mutability is ever a present fact. Heaven's decree "dust thou art, and unto dust thou shalt return," is ever sounding in our ears. We await the hour. What is life? "It is even a vapor that appeareth for a little time and then vanisheth away." Where are the hosts of the generations of the past, who lived, and moved on earth? They sleep in the dust with their fathers and "the place shall know them no more." The bells of time continually ring out the doleful tones of *mortality*, *mortality*, *mortality*

of man. Who can look upon the human skelton, stripped of its mantle of beauty by the waste of winter's winds and snow, and by summer's rains and sunshine; who can look upon the pale dead, shrouded and coffined for the tomb without seeing the slow moving procession of the departed and without hearing the solemn rites spoken, "earth to earth, ashes to ashes, dust to dust," and remain unmindful of the sad memorial of man's mortality to man—"as I am now, so you shall be. Once the warm blood coursed through my veins; and my heart, full of sympathy, throbbed for the ills and woes of my fellowmen, but now it is cold and without emotion, such as you are sure to be. Soon it will be said of you:

"Remove that skull from out the scattered heaps,
Is that a temple where a God may dwell?
Why e'en the worms at last disdain its shattered cell.
Look on its broken arch, its ruined wall,
Its palace desolate, its portals foul,
Ah! that was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold through each lack-luster eyeless hole,
The gay recess of wisdom and of wit."

This emblem teaches us another lesson besides that embodied in "Prepare to meet thy God." When death comes to the ranks of men and takes away life we must obey the command, "bury the dead." Therefore we are to decently and tenderly place in mother earth the temples our brothers occupied and keep green in our memories their virtues and excellencies. Soon we will be called before the Judge



eternal and like service will be required in our behalf.

The Scythe.

We are constantly reminded that as the grass falls before the scythe so we shall fall before the touch of time. As the flowers of the fields, budding and blossoming to-day, to-morrow fall and disappear, so we fall blasted and wither and decay in the great bosom of mother earth. The Scythe teaches us the end of all earthly things. All have seen the rose in its beauty spread its leaves to the morning sun, but at noon-time it withered on the stalk and at night-shade its leaves had fallen to the ground and no one could restore them again. The destroyer is operating among the works of God. "All that live must die." What folly, then, to fix the affections of life on things that perish. The mind and soul of man are too sublime to find the highest in that which to-day is and to-morrow is not. All would be vanity indeed if one were compelled to waste all his strength on the perishable. The great ocean upon which the soul sails is not shoreless and when we near the land it is not a phantom isle that lures to distances and to destruction, and then laughs at our calamities, and taunts us in our extremities. Far from this, for it is a beautiful habitation with fortresses and mountains, where a temple is "whose builder and maker is God." The substance of life is not a mere shadow which, when we pursue it fleeth, and when we stretch forth our hands to seize it, it is not. Such is substance to him who places his affections on things that perish.

FRIENDSHIP.

No soul can ever truly see
  Another's highest, noblest part
Save through the sweet philosophy
  And loving wisdom of the heart.

I see the feet that fain would climb;
  You, but the steps that turn astray,
I see the soul, unharmed, sublime:
  You, but the garment and the clay.

—Phoebe Cary.

O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red;
All things through thee take nobler form.
And look beyond the earth;
The mill round of our fate appears
A sun path in thy worth,
Me too thy nobleness has taught
To master my despair:
The fountains of my hidden life
Are through thy friendship fair.

—Emerson.

Chapter III.

THE DEGREE OF FRIENDSHIP.

After having been instructed in general truths as demonstrated in the Initiatory Degree we pass to specific truth as set forth in the degree work. Formerly the number of degrees was five, viz: The White Degree, the Covenant Degree, the Royal Blue Degree, the Degree of Remembrance and the Scarlet Degree. These five with all their beauties and instructions were thrown together and formed the three degrees of the present work. The work which was formerly presented without dramatization was, at the same time, dramatized and thereby made more impressive and attractive. Therefore the manner of conferring the degrees intensifies the interest of the candidate as he advances and makes the lessons infinitely more lasting.

Ever since that ancient and honorable Loyal Odd Fellow's Lodge of England appeared for the first time in public and threw to the winds its beautiful banner with the inscription, "Friendship, Love and Truth," inspiring James Montgomery to write the first Odd Fellow's song, who presented this motto as the subject and theme of his meditation, these principles have stood for the very life of Odd Fellowship. It was very fortunate when the revis-

ion took place, for the order to so arrange that the three degrees should be in regular order according to the world-wide known motto—"Friendship, Love and Truth." What a wonderful motto it is. No well informed, careful and intelligent Odd Fellow can possibly find anything in the whole realm of our Order that is outside of "Friendship, Love and Truth." So expressive and so sweeping in meaning is this trinity that all of Odd Fellowship is therein contained. So all hail to "Friendship, Love and Truth."

The first degree is the Degree of Friendship. History furnishes many noble examples of this virtue. The heroic friendship of Damon and Pythias needs only to be mentioned to draw the admiration of an intelligent world to its shrine. There is no common virtue in a man when he will place his life in jeopardy for the pledge of one in whom he believes, for that belief is of a superior quality. When we go to the Holy Writ immediately the case of David and Jonathan occurs to us. David, an humble shepherd lad, without titles and without honors, comes into the presence of Saul, King of Israel. Jonathan, the son and heir of this powerful and mighty Hebrew King is there and witnesses the meeting. When they saw each other an intense friendship sprang up between them for "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Therefore David and Jonathan, the peasant and the prince, pledged themselves in a

covenant together because of their love for each other. To seal this covenant Jonathan stripped himself of his clothing and his instruments of war and gave them to David. David was courageous and ladened with the spoils of battle, became the peoples idol, and because of the praise they bestowed upon him stirred the serpent of jealousy in the breast of the king. The king, filled with hate, determined to kill David. Jonathan warned David of his danger and determined to stay the murderous attempt, if possible, so, directing his friend what to do he went into the presence of his father, the king. He reasoned with the king and persuaded him until the king said, "as the Lord liveth he shall not be slain," and promised to restore him to favor once more, so David was at peace with the king. Soon the evil spirit came to Saul again and he hurled a javelin at David, seeking to smite him to the wall. David fled from danger, escaping through the intriguing of his wife, Saul's daughter. Saul persued him and he fled farther and finally came to Jonathan and said, "what have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life?" Jonathan denied David's interpretation of the condition of things because he (Jonathan) did not know anything about Saul's determination and treachery. "David sware, moreover, and said, thy father certainly knoweth that I have found grace in thine eyes; and he said, 'let not Jonathan know this, lest he be grieved,' but

truly as the Lord liveth, and as my soul liveth there is but a step between me and death." The result of this conference was that Jonathan pledged David to do as he desired and the plan concerning the absence of David from the New Moon feast, and his excuse for the absence were formulated and the results anticipated. David pleads that if Jonathan finds iniquity in him that Jonathan himself should kill him. They went into the field and Jonathan said unto David before the Lord, "O Lord God of Israel, when I have sounded my father about to-morrow, any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee; the Lord do so and much more to Jonathan; but if it please my father to do the evil, then I will show it thee and send thee away, that thou mayest go in peace; and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying, "Let the Lord even require it at the hand of David's enemies." After Jonathan had caused David to repeat the oath and covenant he said: "To-morrow is the New Moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go

down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold I will send a lad saying, 'Go, find out the arrows.' If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou; for there is peace to thee, and no hurt, as the Lord liveth. But if I say this unto the young man, 'Behold, the arrows are beyond thee,' go thy way; for the Lord hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me forever." David hid himself according to the plan. The feast began and David's place was empty. Saul was silent but thought concerning David. "Something hast befallen him, he is not clean; surely he is not clean." On the morrow the place was vacant again. Saul said unto Jonathan, "wherefore cometh not the son of Jesse to meat, neither yesterday nor today?" Jonathan answered, David earnestly asked leave of me to go to Bethlehem; and he said: "Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother hath commanded me to be there; and now if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table." Then Saul was angry with Jonathan and said, "Thou son of the perverse, rebellious woman, do not I know that

thou hast chosen the son of Jesse to thine own confession, and unto the confession of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." When Jonathan protested and said: "Wherefore shall he be slain, what hath he done?" the king cast his javelin at him to slay him, so Johathan arose from the table in fierce anger and ate no more meat that day.

On the morning of the third day of the feast Jonathan went out into the field at the agreed time accompanied by a little lad. He took the bow and arrow from the lad and said unto him, "Run, find out now the arrows which I shoot." Jonathan shot the arrows beyond the running lad and said, "Is not the arrow beyond thee, make speed, haste, stay not." When the lad had gathered the arrows and had been sent back to the city with them David and Jonathan met, embraced, and renewed their covenant. Jonathan said to David: "Go in peace, for as much as we have sworn, both of us, in the name of the Lord saying, 'the Lord be between me and thee, and between my seed and thy seed forever.'" David departed. Time and again did these two friends meet and renew their vow and covenant of friendship. When Jonathan was slain David's heart was moved, he wept and said: "Oh Jonathan, thou wast slain in thine high place! I am distressed for thee, my brother Jonathan; very pleasing hast

thou been unto me; thy love to me was wonderful, *passing the love of woman.*" This love did surpass the love of woman for it was the love of friendship, such as is perfectly pure, disinterested and holy. It was not a passion, but a deep and abiding principle full of sincerity and truth. Never could such a friendship die even if death did come to one. David proved his devotion by his conduct to Jonathan's son, Mephibosheth, and to his servant, Ziba. How sublime in its sweep is such a friendship, how insurmountable in its heights and how God-like in its attainments.

Friendship means so little to some people. Any other word expressing the lighter relations of man to man would express the meaning infinitely better. Commerce, merchandise, riches, business, profit and loss, net gains, pleasure, self-gratification would express plainly the phases of such peoples' thoughts. They have no idea of that which would gladly express itself in sacrifice, self-denial and self-abnegation. The elements which make such a relationship as existed between David and Jonathan are inconceivable to them. They lack the capacity for such conception. To think of another having equal rights with them would be a gross breech of orthodoxy and the teacher of such principles would be branded with ignoble names and ostracized from every advantage granted men. It is rare that a right conception of friendship is entertained by men. They immediately brand these doctrines as impracticable for

they are so antagonistic to the accepted attitudes of men. Only rare souls are capable of the highest in everything. Friendship is not a mere confession, but it is a grand principle of life and when exercised among men it always nourishes those elements of life pleasing to God and admired and reverenced by men. It is a relation and the esteem of relationship for all men. It is not a mean, sickly and pretentious thing whose chief and native element is selfishness. It is not an undefinable generality that is played upon for selfish gain. It is a strong principle, evidenced in the close attachment that is perfected through adversity. We are lead to do for a brother as we would have him to do unto us. When we hear of destitution it is friendship that prompts the action to "feed the hungry and clothe the naked." In the chambers of misfortune and affliction men wait to minister, not from the sense of duty, but from principle, which should continually abide in the heart of man. Like the angels of Mercy and Love we see him

> "Watching by the couch of pain
> Till the light of day shall wane;
> Till the evening star is high,
> Till the midnight shadows fly.
> Silent, wakeful vigils keeping
> On the restless sufferer sleeping."

It is the same principle that teaches us to lay away the tempe in which our brother lived, in the silent home of the dead from whose bourne of time and place no traveler returns, mingling pro-

foundest sympathetic tears with the weepings of loved ones left behind. Here the same force expresses the tenderest feelings for the living and the dead by beautifying the sacred spot, perhaps by marble shaft with unique design that tells of affection's life, or by planting evergreens that sing in the passing breezes the long requiem of farewells. Naturally then the desolate soul will steal away from the lonely halls of her own home to mingle her sobs and moans with the orchestra of nature's silence, because Friendship has made the memory of the departed a beautiful, attractive reality. Such is Friendship as taught and practiced in the halls of Odd Fellowship. And he who is moved to exercise kindly acts through the promptings of pure friendship alone stands before the astonished and admiring world on a pinnacle of true moral excellence and of the sublimest grandeur.

That is not friendship which is merely given in the pleasant conditions of life, in the sunshine and the calm when all of nature adds her glow and hue to the coloring of environment but that is friendship which is eagerly given and stands the test when the storms burst with fierceness and terrific force overhead—when the clouds hang down closely over the sky and the lightnings flash and every destructive element seems let loose—in the midst of the most direful adversity.

What a monument of this virtue was Moses, who liberated an enslaved people from their Egyptian

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bondage. While the only path for such service led him in ways of self-denial, he wavered not. He gave up ease, royalty and the wealth that accompanies the heir to the throne of a mighty government, willingly enduring privation, calamity and troubles to aid and deliver his persecuted race. In toil and hardship he lived exchanging the Egyptian royal purple for the Israelitish sheepskin and the milk of goats. Forty years of luxury and learning with the advantages of court influence and court life he gave for forty years on the plains, among rough nomadic tribes without culture or refinement, where he carried the shepherd's crook, and then forty years of leadership of a horde of slaves, untutored and undisciplined for government or self-direction. All this became his heritage, because he would rather suffer affliction with his own people, liberating them, than to sit on the Egyptian throne with the scepter of a mighty alien Kingdom in his hand. The man who will sacrifice his ease, comfort, substance and life to serve and save his friend is certainly moved by the noble spirit of friendship.

Tygranes.

Like unto the sublime life of Moses is the beautiful conduct of Tygranes, a prince of Armenia, who was taken prisoner by Cyrus, the Great. Being called in the presence of the King and being asked, "What ransom do you offer for your life?" he replied, "My possessions." "What for your wife?" "My life," was the prompt reply. Moved by the greatness of his charac-

ter Cyrus ordered both released. Upon leaving the presence of Cyrus, Tygranes asked his wife for her opinion of the king. She replied: "I did not see him." "Not see him?" enjoined the amazed prince. "Not see *him?*" "No" replied she, "I was so taken up with the gazing on him who offered his life for my ransom that I saw no one else."

The lessons of the first degree instruct the Odd Fellow that he should evidence his friendship for a brother under the most trying of tests. No matter how bitter the persecutions may be an Odd Fellow will be true to his brother-man. David will be true to his Jonathan and Jonathan will be true to his David. At all times he will heed the solemn admonition spoken by God through the lips of his servant: "If thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him, yea though he be a stranger and a sojourner, that he may live with thee."

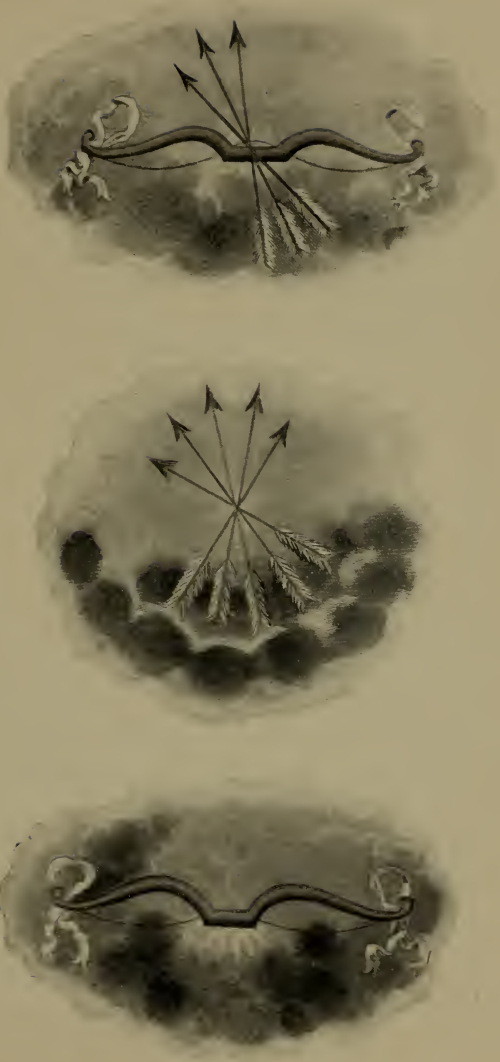
Men of every language, religion, creed and nation, of every habit and opinion are under the magic influence of friendship, united together in one perfect, indissoluble bond of brotherly love. Friendship is universal, of every clime. Every sun and soil of earth witnesses its perfect fruit. The Esquimau and the Greenlander that inhabit the frozen north, gazing from their homes among the bleak hills upon the tall cliffs of their icebound shore know the true meaning of friendship. The wild Arab of the hot southern deserts can tell of

such friendship. The haughty, exclusive and egotistical Chinese; the rigid, exacting and fierce believer in Islam; the devoutly pious and careful follower of the Nazarene, each in his own element experiences alike this virtue and will tell of devotious services.

EMBLEMS.

The Bow and Arrows.

Let us now turn to the emblems for instruction. Here we sit at wisdom's feet to learn as she teaches us by peculiar symbols. Our thoughts cluster not around the bow and arrows because of their office in the defense of cities and for the aggression of territory, nor because they were the instruments of death and destruction as well as the means whereby the hunter would slay the game of the forests. The thoughts of these uses come to us, for marvelous was the skill of man with the bow and arrow. Armies were put to flight and destroyed. The hunter would return from the hills and woods ladened with the spoils of the chase. The bow and arrows remind us of David and Jonathan and the covenant made between them. We see the noble Prince, Jonathan, endangering his own life to fulfill the covenant made with David. It was the bow and arrows that bore the message of Jonathan's undying devotion to the fugitive David, and as he shot, ostensibly at mark, upon the wings of the arrow was hurled the message of eternal friendship. To David this symbol was the echo from another world for



he lived over again, at the close of life, this early friendship with Jonathan. He remembers the friend's benediction, "Go thy way, for the Lord hath sent thee away."

The bow also recalls God's covenant with man through Noah, granting special providence and a promise not to destroy the earth with another flood. As it spans the heavens its beautiful colors reflect the gracious smile of the Infinite, and with William Wordsworth we gladly sing,

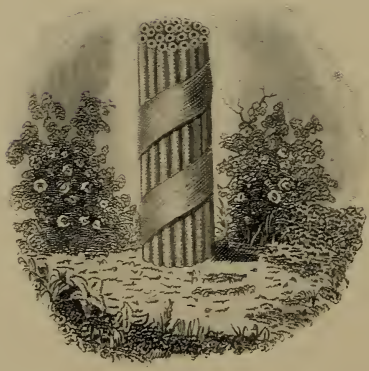
"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety."

What an admonition it is to us as Odd Fellows for it declares that we should put forth every laudable effort to deliver the brother in peril, and care for his own in such an hour. The arrow teaches us the necessity of pursuing our daily tasks and our pledged obligations in a direct and a positive way and as the marksman with unerring aim sends forth his arrow so should we as marksmen in a higher and nobler sense send our arrows of deeds of kindness with sure result. We should never perform miscellaneous, broadcast good offices, but so govern them as to render them the most serviceable at the proper time, place and circumstance. Then when

we die, not savage like, our benevolences and kindnesses will be unto our lives as were the spices and embalming elements to the body, a sweet odor that remains when that which is material and mortal shall decay and fall to dust.

The Quiver. The depository for the arrows—the quiver—has ever been attractive to the orderly man, for it teaches him that "there is a place for everything and everything in its place." This symbol—from which Jonathan drew his arrows—reminds us that our quiver of usefulness should ever be full of arrows of good deeds so that we would never fail in the hour of need to send forth an arrow bearing the undying devotion of a friend. Without the quiver, the arrows would become bent and useless. So without a proper place for devotion's message—a spirit and soul, blameless to encase them the messages we send would be unfit, looked at askance and refused. The quiver must be right.

The Bundle of Sticks. The bundle of sticks teaches us that "in union there is strength." How important concentrated effort is we fully see in this lesson. Here we find the strength of united effort and action compared with the feebleness of the solitary figure. Man, single handed and alone can do much good but how much more he can accomplish with a band of good and efficient co-laborers. Alone he can do only what his strength will admit, but united to a mighty and progressive



institution he can accomplish the work of ten men bushwhacking. Much that the institution accomplished he cannot do, but there is nothing that he does but that the institution can do, little opposition or impediment may interfere with the single worker but these quickly vanish before the institution. "A single rod is easily broken;" this a very weak person, yea, a child may do, but a mighty man cannot break the bundle of rods bound together. Well may that old motto be our watchword—"United we stand, divided we fall." If we wish to obtain success in proportion to our power and privilege we must be united and of one mind, pursuing unflinchingly the aim held in view. A united brotherhood can execute benevolent designs and accomplish whatsoever it purposes. One would reach the limit of his strength and cease where many successfully achieve. The sick can be visited and cared for, the distressed and needy can be relieved, the dead can be buried, the widow can be provided for, and the orphan can be educated when a united effort is made by a band of brothers.

Disunion is what makes helpless the efforts of men. Uncertainty is the very evidence of weakness. These two will paralyze and make as naught the labors of a host of men. Join in non-divorcible wedlock unity and certainty and there is nothing that can stay the power of their offsprings. How tall is their achievement. How sweeping they are in their sympathies. How unpretentious in their be-

nevolence. How God-like in their action. With a gentle knock they inquire at the door of need. With noiseless tread they move in the presence of the sick. With tender touch they close the vacant windows of the dead. With sympathetic action they weep over the departed. With gracious consideration they smooth the last resting place into a beautiful testimony of nature's powers. With benevolent remembrance they open the gate of activity to the bereaved ones. And with brotherly consideration they council and advise those left behind.

BROTHERLY LOVE.

"You're rich and yet you are not proud,
You are not selfish, hard or vain,
You look upon the common crowd
With sympathy and not disdain.
You'd travel far to share your gold
With humble sorrow unconsoled,
You'd raise the orphan from the dust,
And help the saddened, widowed mother;
Give me your hand, you shall, you must,
I love you as a brother.

You're poor and yet you do not scorn
Or hate the wealthy for their wealth,
You toil contented night and morn,
And prize the gift of strength and health,
You share your little with a friend,
And what you cannot give you lend,
You take humanity on trust,
And see some merit in another;
Give me your hand, you shall, you must,
I love you as a brother.

And what care I how rich you be,
I love you if your thoughts be pure;
What signifies your poverty,
If you can struggle and endure.
'Tis not the bud that makes the spring,
'Tis not the crown that makes the king,
If you are wise and good and just,
You've riches better than all others;
Give me your hand, you shall, you must,
I love you as a brother."

Chapter IV.

THE DEGREE OF BROTHERLY LOVE.

The first and greatest commandment to man is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength," and the second is like unto it, "Thou shalt love thy neighbor as thy self." Join with this the mandate of the Great Father in the discourse on the perfected law. "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you," and you have the basis for the work of this Degree. Some oppose the measure, but shall we be more just than God? He sends the rain on the just and on the unjust, he causeth the sun to rise on the evil and the good alike. All men have claims upon us, even the unholy and the unsavory, and while we hate and despise sin we must love the wayward brother. We can do nothing less than have a universal love for humanity, for the worst of men are none other than our brothers in the firmer cluch of the evil one. The love we demonstrate by acts of kindness will be the greatest means that we can use for their redemption. Love is the element in which the benefactor moves to bestow the gift. Love is the grand

motive power to all our efforts for good to our brother-man.

No man who is true to himself can say "I am not my brother's keeper." The principles of this Degree carry assistance to the needy and the distressed of every caste and environment. Every man is our brother. From the cultured and refined Anglo-Saxon to the superstitious and degraded Ethiopian; from the supercilious and crafty Asian to the cunning and restless Indian; from the hoary headed warrior of Mohammedanism to the simple, Christ-like youths of Christendom the range of the law of Brotherly Love runs, until unto all we practice the Golden Rule, "Whatsoever ye would that others should do unto you, do ye even so to them." Such actions on the behalf of men will speedily dispel the existing clouds of contention and antagonism and establish undissolubly the bonds of universal brotherhood. Love is the watchword to the higher life within. No man who disregards his relations with his fellowmen and neglects to exercise the privilege of an affectionate regard for their happiness and welfare can ever reach the highest possibilities of his own life. He has failed to lay the foundations of an imposing structure, hence the building is a mere shanty compared to that which he might have constructed had he been obedient to the call of the highest. Love of principle is that which unites the different factions and classes of men in one or more great parties and organiza-

tions. Well has the central link in the chain of Odd Fellowship been labelled Love, for it is the link of mutual assistance. For without Truth joined to Friendship by Brotherly Love, objectified by acts of mutual benediction, Odd Fellowship would disappear. This Degree is one of works, the exponent of love. When initiated into the Order the candidate became one of a large family and this entitled him to its tenderest care and solicitous attention. When he received the instructions of the Degree of Friendship he saw the basis of the beautiful relationship. Now to him the philosophy of his adoption is fully explained. Henceforth he finds his field of labor enlarged and his mission pointed out. Why he lives is no longer a mystery. *He lives to bless others.* Having learned these lessons well he now asks how he is to be true to the visions that open up before him. He can no longer drift idly along in his own beautiful boat down the stream of time, simply enjoying the scenery and drinking in the freshness and sweetness of life. He must render service to his fellowmen, for it is his

> "To 'meliorate the sorrows of mankind,
> Relieve the poor, the sick, the maim, the blind;
> Lift up the drooping heart; the widow cheer,
> And wipe away the helpless orphan's tear;
> To form of men one widespread brotherhood,
> Linked only in the bonds of doing good."

This cry is met in the instructions of the Degree of Brotherly Love, for here the candidate is taught how to render charitable aid and assistance to his

fellowman and having learned the previous lessons well he is suited and well qualified for the Degree.

How beautful and far-reaching a covenant of Friendship is, has been shown in the preceeding Degree. Mutual aid has been a covenanted element. Good works were the avowed purposes of the soul. The world of obligation has been enlarged and the bonds that unite those brothers all together are solemn and precious. Mutual assistance is the inheritance of each in this life. Now if the want and suffering of a brother-man is shown it is in our hearts to hasten relief and express sympathy. No man, who is greedy for this world's treasures in his own behalf, lost to all other interests but his own, and not waging war in behalf of his fellow-man, is a brother to man or a friend to his race. Man's character and his interest in things are evinced by the work of his hands. Confession is nothing in itself. "Faith without works is dead." Man must prove his creed by the life he lives. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace,' be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? It profiteth nothing." Jesus beautifully illustrated the necessity of doing good deeds to our brother-men by the story of the Good Samaritan. A man on his way from Jerusalem to Jericho fell among thieves, who wounded him and left him nearly dead. They thought he was dead,

and stripped him of all his clothing, stole his money and left him lying on the roadside in his own blood. His wounds are open and bleeding. He is helpless and death stands before him. How intense is his agony. Is there no hope for him? Yonder comes a priest of the alter, a servant of the Most High. See, he is approaching. He will help and bring relief. Moans issue from the lips of the helpless man but the sacred functionary of the temple, hearing the groans and seeing the helpless estate of the dying man, passes by on the other side without stooping to pity or relieve. Must the robbed and wounded man, indeed, die? Hark! footsteps are again heard. Ah! it is a Levite—a servant of the temple, one who assists at the religious services. He will surely help. Look, he stops for he hears also the groans, he looks upon the poor man and he too, without compassion and without pity, passes by on the other side. Will none help? Must the bleeding man really die without any attention? Is there no one to give assistance? All hope seems gone. But hark, again footsteps fall on the listening ear. Who is now coming? Some one riding on a beast. He can give aid if he will, but no, he is a hated Samaritan, an enemy of the chosen people. He will not help a despised one. Look, he hears the groans and stops, dismounts, looks about him, sees the fallen man, mutters the words, "he too is my brother," and at once has compassion upon him "and went to him and bound up his wounds, pouring

in oil and wine, and set him on his own beast and brought him to an Inn and took care of him." He watched over him all that night, "and on the morrow when he departed he took out two pence and gave it to the host, and said unto him, 'Take care of him, and when I come again I will repay thee.'" What a lesson on Brotherly Love! Those from whom you would naturally expect aid and assistance because of sacred office, profession or ties of flesh and blood did not render them because they were void of the principles of neighborliness. Neither office or profession maketh the man. But there was one of a hated race, on whom no claim could be made either by office, profession or lineage, who broke over race prejudices and false distinctions and showed his religious life in genuine kindness which evidenced all that is beautiful, true and grand. Self, selfish hates, and prejudices are consumed on the altar of humanity, goodness and mercy, and in the temple of common brotherhood alien races meet and offer to their common Father of all the tribute that becomes sonship. The man in need is the man who solicits our sympathy and to whom we gladly extend the hand of willing assistance.

Prejudice should not control our actions toward our fellows. It is possible to mar and blemish the beautiful fabric of a lifetime wrought and woven in threads of good deeds through the use of uncomfortable and cruel words. Prejudice will dethrone the judgment and enthrone rashness, lead astray sound

reasoning, establish cowardice, color truth into falsehood, manufacture cruel and sharp weapons for the pure and innocent, capture enthusiastic conservatism and turn loose the madman. Prejudice will deceive the very elect and charm them by false goodness and gentleness making them believe that annoyance is pleasure, malignity is delectable, dispair is ecstacy, heartaches and knawing grief are rapture and felicity, and a draught from the waters of bitterness is veritable nectar from heaven. Prejudice, with its myriad tongued eloquence will plead for its own and through its power of persuasion win numberless followers, simply to destroy its victims in the thermic passion of their own action. Prejudice will kindle the flame of hate until the conflagration of passion consumes every remnant of noblest longings. Prejudice will spread the tapestry of deception (in which are wrought presentations of holy joy, rapturous delights, elysium, and paradise,) over the foot path of the unwary, covering the pit-falls to the lowest practices under the guise of liberty. Prejudices will creep in when least expected. We think we are in an open field but the fog has hidden the thick boggy forests from us until, ere we are aware, we are in the thickets, jungles and mire, and are entangled to such an extent that the necessary retreat is greatly retarded. We must watch over our hearts and banish the first invader, for troops will follow the advanced scout if there is any possible chance for a footing. So we

must consider well before we give utterance to our thoughts. Learn, therefore, before thou speakest, and before thou givest judgment. Examine well thine own heart lest there be evil therein and it may be thou shalt receive mercy in the day of visitation.

Wherever man is found, and in whatever situation of life he may operate he bears the image of the immortal, for he is immortal, and however low he may have fallen through passion or accident, or poor he may be through misfortune or otherwise, his soul is the breath of the Infinite and he bears the evidence of human equality. It is your duty to "promote his happiness, to relieve his distress and to direct him in the ways of peace." Whatsoever plan you can engage in to ameliorate the condition of man, enter into it with the enthusiasm of your life, and, remember, he whom you help is your brother beloved and your own Father's son. Let his condition in life, his confession of faith, his creed and national alliance have no weight with you as to your conduct toward him for,

> "Honor and shame from no condition rise;
> Act well your part, there all the honor lies."

When man will *so* live, then that long sought for and greatly desired communion with the Infinite, formerly enjoyed, will be restored in all its beauty and power, and the reign of every superior virtue, such as joy, love, peace and purity, will be perfected here on earth among men.

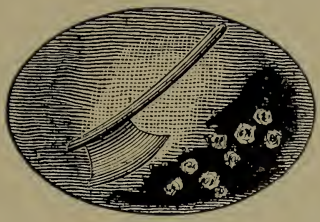
THE EMBLEMS.

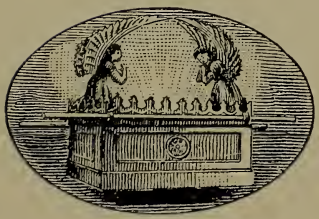
The Ax.

The emblems of the Degree of Brotherly Love are five in number. What weighty instructions are here for us. Each one has its revelation of truth to the advancing candidate. Let him learn his lesson well and read these pages of life thoroughly. The ax is an emblem of progress. It tells us of the hardy pioneer who, with this instrument in hand, bravely entering the primeval forests untrodden by the foot of civilization, clears away the encumbering trees with masterful strokes and makes a spot for the labor of the husbandman. With the self-same ax he hues the logs with which to build a cabin—a defense from the elements that break over his head and the wild beasts that lurk in his foot-fall. With unwearying stroke and unfaltering purpose he enlarges the acreage for his toil and at eventide, smiles as he dreams of the changes wrought and the progress made. So we must clear away the trees and the rubbish that encumbereth the soil of our nature so as to bring forth good fruit in smoothing the rough pathways and removing the obstacles from the weak and child-like. At eventime we too can smile and dream of changes wrought and progress made—progress and change in ourselves and as heritages bequeathed to others who are coming after us.

The Heart and The Hand.

What a wonderful symbol the second emblem is. It leads, yes, urges, the Odd Fellows to acts of mercy and deeds





of kindness in the enthusiasm of exalted devotion. Whatsoever the hand finds to do, it must be done with all the might possible for in perfect unison with the hand is the heart. How sweet are the tasks when the heart of oceanlike sympathy prompts the action. As we make our journey through life we cannot escape human suffering and human needs; hence we are called upon to contribute to the relief of our fellow men. The response should find its source in the purest of sympathy. We are taught to "visit the sick, relieve the distressed, bury the dead and educate the orphan." This should be done not in a miserly way or begrudgingly but in the spirit of cheerfulness and whole-heartedness. True brotherly love goes out to service with readiness and alacrity. The heart and hand are together as one in this emblem. The heart is *in* the hand. Often, very often, man needs more than the material relief given, he needs most the expression of profoundest sympathy "for it is more blessed to give than receive."

During the famine in Russia that brought so great suffering to the poor, thousands of whom were reduced to the verge of starvation, Count Tolstoi made every effort in his power to better the condition of these unfortunates. One day while on one of his trips of benevolence the poet passed a beggar on the street corner. Stretching out gaunt hands the miserable creature asked for alms. Count Tolstoi felt in all his pockets for a coin to give to

him. He turned his pockets inside out, but there was nothing there. His money had long since been spent in charity and he was homeward bound with empty purse and pockets. Taking the beggar's hand in both of his, he said kindly: "Do not be angry with me, brother; I have nothing with me." The gaunt face lighted up; the man lifted his blood shot eyes; his blue lips parted in a smile and he said, "But you called me brother—that was a great gift." Yes, the world is hungry—starving for really brotherly love and sympathy.

The Globe.

The globe reminds us that our field of labor is not confined within the narrow limits of the lodge room; but is co-extensive with the entire world. Our work is not done until the tear of the heart-broken and sorrow-stricken ceaseth to flow and mankind everywhere exemplifies in every act the sublimest lessons of good will and peace, as taught by the great Galilean teacher. It matters not from what nation or part of the world comes the cry of need we are to respond for the claim is upon us. Our work must occupy our time and deepest thought till the pall of superstition and ignorance is lifted off from the habitable globe. It is our mission to spread truth and righteousness everywhere to dispel the mists and fogs of sin that envelope the high and low places, until the blessings of civilization, the revelations and beauty of science and art have become the heritages of all men.

Like a signboard to a distant city so this emblem

points us to the time when "the cow and the bear shall feed and their young ones shall lie together, and the lion shall eat straw like an ox, the wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling shall be together and a little child shall lead them."

The Ark.

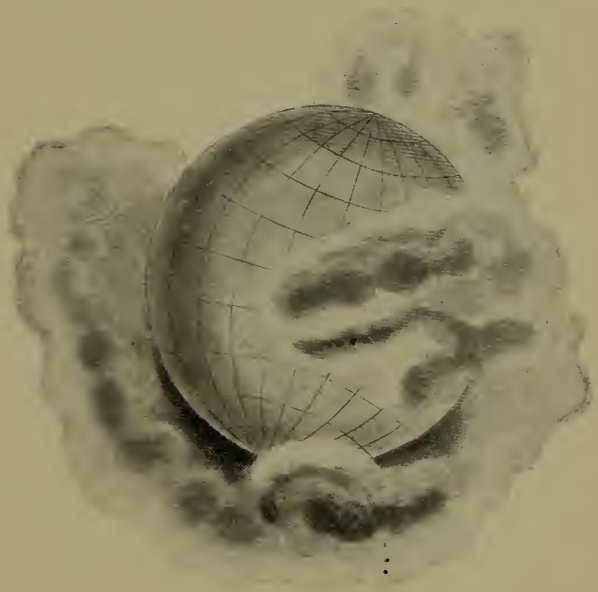
The Ark contained the sublimest instructions ever given to man. It was the receptacle of the pot of manna, Aaron's rod, that budded, and the two tables of stone containing the Decalogue. Here was inscribed man's duty toward God and toward his fellowmen, for the *Law* was to be the guide of the children of Israel; the *pot of manna* was to remind them of God's care in the wilderness; and the *budded rod* was to tell them of the settled priesthood. As the Jews carefully guarded the Ark to preserve their law, so should we be solicitous to preserve our laws and principles, and ever hold them in reverence and respect.

Between the cherubims was the shechinah, the mercy seat, the emblem of the visible presence of Jehovah. To the devout Jew the Ark was the presentation of sublime moral greatness and real grandure. So does the one who is obedient to every moral requirement of the Divine rise in sublime grandure. There is nothing so beautiful, noble or unsurpassable as a pure, stainless character, the gift of the ever ready covenant maker—God.

The Serpent.

The serpent is an emblem of chastisement for iniquity. Our minds recall the murmuring of the Jews against God and His servant, Moses. Unmindful of the victories that God gave them they complained of God's care. Fiery serpents were sent among them and those bitten died in a short time. Israel saw that this was the judgment of God upon them for their sin and they cried for relief and deliverance. Moses was directed to make a brazen serpent and put it up on high so that he who looked upon it should be healed.

Again we are admonished that we should be as wise as serpents though as harmless as doves, for without wisdom we are helpless and at the mercy and wiles of the crafty, like a ship without a rudder at the caprice of the contending wind and waves. It teaches us not to suffer any one to deceive us for all are not friends who claim to be. He who is avaricious, selfish, uncharitable is not thy brother. Keep from him thy deepest friendship and all thy secrets for he will injure you if he can.



TRUTH.

Truth crushed to earth shall rise again,
The eternal years of God are her's;
But error wounded writhes in pain
And dies among his worshipers.
—Bryant.

Man on the dubious waves of error toss'd,
His ship half foundered and his compass lost,
Sees, far as human optics may command,
A sleeping fog, and fancies it dry land;
Spreads all his canvas, every sinew plies,
Pants for it, aims at it, enters it, and dies.
Hard lot of man! to toil for the reward
Of virtue, and yet lose it!—Wherefore hard?
He that would win the race must guide his horse
Obedient to the customs of the course,
Else, though unequall'd to the goal he flies
A meaner than himself shall gain the prize,
Grace leads the right way,—if you choose the wrong,
Take it, and Perish, but refrain your tongue;
Charge not, with light sufficient and left free,
Your wilful suicide on God's decree.
All truth is precious if not divine,
And what dilates the powers must refine.
—Cowper.

Chapter V.

THE DEGREE OF TRUTH.

Thus far the race has been well run. The goal is now within sight. If the rest is as well done as what is now passed the end will be grand indeed. When one has carefully digested the instructions of the preceeding degrees and when he is found worthy and well qualified to advance farther into the mysteries of this fraternity and is standing upon the threshold of the last degree of the Subordinate Lodge curiosity asks the questions, what is before? What will come next? The lessons already learned from the other degrees are so exalted that the earnest student asks himself, "Are there to be greater revelations and instructions? If so, what can they be?" When once he has passed through truth's portals and sits at Wisdom's feet he will declare that they are the sublimest of all the lessons. Truth has been symbolized by a beautiful virgin with majestic figure, fair complexion, golden hair and large blue eyes that possess a depth that indicates great penetrative power. She is dressed in the purest white and upon her brow rests the coronet of grandeur. To gaze upon such a representation is to reverence and adore it. To see her in her power is to become her willing servant and the devotions of a consecrated life are poured as libations at her feet. Truth stands in her purity, exactness and superiority with

anxiety to bless the world, her ruling impulse. There is no deceit about her. There are not two natures within her. She is what she is. There is no oil of asps under her tongue. Her voice is not heard in the brawl or in contentions. With the dignity of true worth she instructs the candidate, gives decrees and opens the gate to Wisdom's halls for him. She is candid and open in all her purposes, and the beauty of her pathways is formed by the flowers,—the multi-formed tributes that spring from the blessings she has bestowed by sowing them broadcast about her footpaths. Truth is not ashamed to be seen. She needs never hide her face on her own behalf or for what she has done. She is conscious of her own intrinsic worth for nothing within her can be interpreted other than it is. The filth and dust of error will fall from the folds of her dress like the dust and darkness roll from the folds of nature's dress when the sun creeps up the misty mountain top and bursts in all his splendor on a newly awakened world smiling at its own surprises and good fortune. There is no adhesion between truth and that which defileth or bringeth the blush of shame. Truth has nothing to fear for the mighty efforts of the centuries have been to break the bonds prejudice has put about humanity so truth cannot be seen and to enthrone her for

> "Truth crushed to earth shall rise again,
> The eternal years of God are her's;
> But error, wounded, writhes in pain,
> And dies among his worshipers." —Bryant.

We never need to tremble for the truth. It has a divinity and omnipotence all its own. It is allied to the eternal and to battle against her is to raise the arm against God for

> "Get but the truth once uttered, and 'tis like
> A star, new born that drops into its place,
> And which, once circling in its placid round,
> Not all the tumult of the earth can shake." *

There is no change in truth. It never leaves its orbit but ever shines, perchance, to give a ray to guide the weary mariner to the harbor and into safety. "The state of man's reception of truth is as various as the principles and subjects of natural creation. Truth can never contradict itself but is eternal and immutable, the same in all ages." Thus like the Pyramids of Egypt or the everlasting hills truth is to be discovered, for it will bestow the same blessing upon him who searches diligently for it till he finds it. Our vision of truth is very small and often we think to ourselves and ask, *What of God*, for we think we can encompass truth. At the same time we recognize that all our needs are not met and become skeptical to a certain degree. In the midst of this condition we need to repeat:

> "Truth is large, our aspirations scarce embrace half we be,
> Shame; to stand in His creation and doubt truth's sufficiency." †

'Tis true the ages only bequeath to the future the amount of the actual they have discovered. They may try to leave an inheritance of error but

* Lowell. † Elizabeth Barrett Browning.

the future will laugh to scorn their efforts and soon forget them. Wherever truth has been it has left its traces. No amount of error can remove the impressions made. They are as durable as the universe. The ages may pass forever into the tomb and then await the requiem of decay but the truth is the unperishable, undiminishable promogeniture estate to each succeeding generation, for

> "Like a vase in which roses have once been distilled,
> You may break, you may shatter the vase if you will,
> But the scent of the roses will hang around still." *

After the candidate has learned well the lessons of covenanted Friendship and the practice of actual helpfulness as set forth by Brotherly Love he is a suitable subject to be admitted into the chambers of Truth. He is not a worthy candidate unless he holds in mind his former instructions and approaches with a firm but teachable spirit. As has been endeavored to be presented on the previous pages this castle in which he now is about to enter is the most beautiful of all. Let him approach and seek admission.

"What is truth" has been the query of the ages. Ever since man was created the quest has been for fact, for the real, for the actual concerning everything. The unrevealed was desired and the unknown sought after to be understood. The mysterious was examined and the unexplained phenomona were platitudinized and speculated upon. So early

* Moore.

in the mind of infant man this quest for truth found deep and strong rooting. It never has ceased in its mighty sweep. In all ages man has untiringly in caves, in castle's ruins and in convent halls continued a diligent investigation. Some broke forth in skeptical utterances declaring that the highest truth was not accessible; therefore, it was impossible to be known. Yet they recognized that "there are times in the history of men and nations when they stand so near the veil that separates mortals and immortals, time from eternity, and men from their God, that they can almost hear the breathings, and feel the pulsations of the heart of the Infinite." Truth is conformity to fact. The centuries of intelligence sought for this conformity and discovered the smallest segment of the circle. Truth is the genuine and the actual in contradistinction to the counterfeited and pretended. Thus where fidelity, constancy, steadfastness and virtue are forming a magnificent quartette there is truth. The man of truth thus becomes the best man that breaths. His soul becomes a mighty river of beauty for he reflects the Ultimate-Thule of heaven. What a magnificent creature the man of truth is, for in the midst of tremenduous conflicts he is true and unmovable. No matter how fiercely the storms rage or how high the billows of passion roll he is true until the very end. He does not waver.

It is but natural when we see men of that stamp to be like them. To become such it must necessitate

the possession of an inward grace on our part that is only the characteristic of the noble. The true man must possess truth in the inward parts. It must be graven upon the tablets of his soul and made as lasting as the eternal hills and his life must be one continued exponent of it in practice. For "from the abundance of the heart the mouth speaketh," and if the fountain is pure the water issuing from this source will also be pure. With a heart that is right he will be able to exhibit truth in all his conduct. Place the strongest guard over the lips and yet from the kind within increaseth the kind without. As the needle of the mariner's compass points to the north star so the needle of a pure soul and heart will ever point in the right direction, to the harbor of safety within the realms of bliss where only the stainless enter. Man *to be* must possess *within*. Profession is nothing in itself for many will come and claim great things in that day but the Judge will turn them away and say, "Depart ye workers of iniquity for I never knew you." Only those who have the genuine article within can stand the test. Even in this life at an unforseen moment the dearest secrets of our life escape us. Under the severest tests and trials a true soul manifests the truth. The most brilliant sunlight may enter the inner chambers of our life and reveal whatsoever it will but all giveth credit and praise to the man of truth. Even when the X-ray is applied yet only the truth is revealed for

Truth Within.

nothing else is there. As the wounded French soldier during the Nepolean campaigns when the surgeon was trying to locate the bullet and extract it, said, "probe a little deeper, Surgeon, probe a little deeper and you will find the image of Nepolean," so the man of truth has only the image of truth within and the deeper the probing the greater the discovery will be concerning the truth.

Purity. If there is any element of truth that should impress the candidate it is its purity. The white light of the brilliant noon-day sun is its only symbol and is represented in every white garment. Here is freedom from falsehood, fickleness and perfidy. Here is no amiable fallacy, no smooth soft lie of a friend, no partisan lie, no self-flattery or unjust excuse of self. To each act and thought is put the straight edge as a test, *Is it true?* If there is a shading or coloring of its purity then it is false. In all his efforts he must be ardent and zealous but above all he must be pure. The second element in truth is its grandeur. Other virtues

Grandeur. may decend from their legitimate throne for awhile and mingle with the unbecoming and questionable. Truth never does. It is such a tender virtue if it should be bent it is blasted and at once decays. The life and power of truth exist in its rigidness and exactness to required standard. Because of this fact truth blasts many a dream of achievement and power. The tall snow capped Alps are magnificent and grand. The ever

white peaks of the Himalayas, piercing the clouds and abiding continually with their heads in the country of snow and storm, have a grandeur simply because they never bend their snow crowned peaks to element or to power, but are forever the same during all the years and centuries. Again truth is a cardinal virtue and imperial in its nature. Other virtues have their degrees but truth admits of no degree. Friendship, love, fidelity, and patriotism have degrees varying from the least to the greatest per cent. "There are some faults slight in the sight of love, some errors slight in the estimate of wisdom; but truth forgives no insult, and endures no stain." Truth is kingly, imperial and superior in every bearing of life. Every Odd Fellow is required to practice this imperial virtue in every vocation and attitude of life. Thus like the evergreen tree putting forth even in the dead of winter the evidences of its own life in an attractive contrast to the rest of naked nature so the Odd Fellow, in the bitterest and fiercest of battles against the follies of life and sin's allurements, should, yea, does, give evidence of the life of truth.

Imperial.

Up to this time the candidate has been on trial. He has been pursuing studies as he advances in Odd Fellowship. He is on trial for the highest honors now. After learning what Truth is, and after receiving the mysteries and instructions of the Degree of Truth he becomes a full fledged graduate. He has the right to give and receive all its benefits.

He is entitled to all the emoluments accuring from membership in the Order. Friendship and Love may be estimated the charities of life, but they form only two links in the triple chain and only two segments in the circle of a full life. It is only by the addition of truth that the chain is made perfect and the circle is completed. Truth becomes one of the most important principles of Odd Fellowship, and it takes up its abode in the heart of the lodge and members, and dwells there as a continual and constant companion. As long as Odd Fellowship exists truth will sit on her imperial throne and rule her world. Therefore let not the sacred triple chain be broken and

> "Seize upon Truth where'er 'tis found—
> Among your friends, among your foes;
> On christian or on heathen ground.
> The flower's divine, where'er it grows;
> Neglect the prickles, but assume the rose."

The Odd Fellow must be closely wedded to truth. Sometimes he will find it a daring task for she will often be a portionless bride. Her worth, however, will over-balance the lack of inheritance. For the Odd Fellow's union with truth survives every trial and hardship, even conquers Time and Death and enters with us within the vale. This is no marriage while there is life and until "death do us part" but one for the eternal years of God. The bride Truth inspires a spirit of self-trust, self-confidence and independence. Thus single handed and alone we, who are wedded to truth, seek for the

elements of the highest in the holy of holies. We must pass over the threshold of doubt to enter the beautiful temple of assurance. Luther doubted the infallibility of the pope and nailed his ninety-five theses upon the church door; Savonarola doubted the rights of civil authority to prostitute the powers of the church so he arraigned evil in high places before the bar of public justice; Columbus doubted the accepted theory of the world's surface and crossed the seas to prove his assumption to be true; Galileo doubted the existing theories of astronomy and was cast into prison because he uttered his convictions of truth; Copernicus doubted the old and false systems and upon correct apothesis constructed a true one. Doubt is the threshold over which the investigator, discoverer and student alike must pass to enter within the halls of new revelation and new truth. Let us have our minds free and in the attitude of reception. We need to be painstaking and careful in all our research. Truth must be the ultimate goal of all sincere inquiry. Even though others may forsake her we should never do so. We are so apt to take other's opinions for the truth without a careful investigation on our part. We should so cherish the freedom of the soul that individual investigation and research will be encouraged. We should take the mysterious girdle of deep sincerity; approach the streams; divide the waters; pass over into the fields of wide domain in art, religion, science, literature, politics, morals and

economics, so that if by any means we may be the discoverers of something beautiful, and good, and pure in human life.

Truth is a commodity too rarely met with in this world of ours. We should be so united to truth that we would always have her and at the same time give her to all with whom we come in contact. We should so love her that we will obey and cherish her always. Truth is everywhere and only bids us recognize her and then she will come and dwell with us continually. There is no need of a rejected suitor for all can have her who will woo and wed her. Yes, truth is everywhere. On the mountain daisy, among the daffodils, in the cowslip, with jack in the pulpit, nodding with the marigolds and dancing merrily with the primrose, truth is inviting us to share her wisdom and her mysteries. If we go with her we shall rule with her. As Odd Fellows we must be sincere worshipers of the truth. Then we shall be living in a realm above present things, and for the future. We shall stand firm in the midst of temptations and shall be free and bold before treachery. There may be tremendous storms bursting around us that tend to disquiet and cast confusion, yet

> "As some tall cliff, that lifts its awful form,
> Swells from the vale, and midway leaves the storm,
> Though round its breast the rolling clouds were spread
> Eternal sunshine settles on its head."*

To such a condition of soul and life these teach-

* Goldsmith.

ings as set forth in this degree invite you. Before you were an undergraduate, sitting at the feet of Wisdom, learning lessons and receiving instructions; now you are an alumnus to learn and practice great lessons. You should go forth to evince the elements and characteristics of this cardinal, kingly, imperial virtue, *truth*, for her diadem must necessarily sit upon your brow if you are her true disciple.

THE EMBLEMS OF DEGREE OF TRUTH.

The Scales and The Sword.

The emblems of this degree emphasize forcibly eternal justice, mortality of man, swiftness of time and the source of all wisdom. The union of such instructions necessarily makes a strong appeal for that which is best in man. The Scales and Sword represent executed justice, and remind us that justice and mercy should be administered without distinction and without partiality. There may be refined and subtle distinctions among men in society but within Odd Fellowship there are none. Here all classes, the rich and poor, the exalted and humble, the informed and uniformed, all meet on a common plane and are brothers, brothers to promote benevolence, brotherly love and truth—the world's greatest need.

This emblem points to the time when "Justice and mercy shall meet together, righteousness and peace shall kiss each other." Then every motive leading to action and every action of life itself will be weighed correctly and every principle that is un-

true or tends toward wrong will be cut off and cast away. The Scales and Sword prompt us to weigh well our conduct and purposes and not to suffer the balance to be an unjust one. For the Damocletian sword hangs over our heads and only awaits the fiat of an Omnipotent God to sever the thread and call us from time to eternity. The most merciful man to himself is he who enforces justice upon himself and the most merciful man to his fellows is he who enforces justice in their behalf. Justice tempered with mercy will execute a general and lasting good.

The Bible.

The Word of God or the Bible is the source of all true wisdom and as the Psalmist says, it is, "A lamp to our feet and a light to our path." From this storehouse we draw instructions and guidance for mortality. From this fountain flows the living water of truth, and the healing streams of many nations, in whose waters every affliction and every sorrow is mitigated, find their source here. The Bible contains wise council and advice for every circumstance, condition and phase of life, and its never failing needle guides us with unerring distinction across the wilderness of this evil world to the heaven of rest. It bestows upon us precious promises which give comfort while we bear the burdens and endure the sorrows of life, even in the heat of the day. It councils a life so that when death appears we shall know how to meet him and to vanquish him, for already

the future life has been begun in us. We read "life and immortality have been brought to light" and the "valley of the shadow of death" has no terrors for "Thy rod and Thy staff they comfort me." Death has no victory for he is no longer reigning tyrant but a conquered servant.

The Hour Glass.

Nothing tells us so forcibly of the flight of time as the hour glass. Steadily the sands are falling. Every grain that falls proves to us that life is shorter and the end is nearing. We may be approaching the goal we determined to reach but likewise we are nearer the "bourne whence no traveler returns." Behind is old Time with his sharpened scythe and there is no escape for us. "Time and tide wait for no man." We are constantly reminded, if we would accomplish the needed work; that we "must be up and doing," for there is not a moment to waste. The silent admonition that we should do with our might what our hands find to do, and that other impressive lesson from the inspired teacher, "redeeming the time because the days are evil" often come to us. Shall we heed their instructions? Soon the opportunities to do for ourselves, for others and for the Glory of God will be forever passed. Therefore we should improve every fleeting moment so that when we enter the great beyond we shall not go empty handed. The brief probation allotted us here on earth will soon be gone and all of good and ill we accomplish is all of us that shall live among men when we have crumbled to dust.

We can if we will heed another lesson as important and as impressive as the above. There is a great difference between Time and Eternity. *Time*, O how short thou art. *Eternity*, O how long thou art. One is quickly spent and is forever gone. The other is never gone but is forever and forever here. Well should we labor here below so that when the scenes are shifted from Time to Eternity we shall be familiar at least with the purposes and end of the Infinite so as to be acceptable to enjoy the eternity as one song.

"Eternal things can stretch and shorten time
At their imperial will; from chime to chime
Measures the limit of an hour, yet still
The anguish of a soul can over-fill
A century's cup as the slow seconds move,
Or, thoned within the heart, a rapturous love
With passionate and all-compelling power
Can, by a touch, make of the self-same hour
A single yearning moment, swift to pass.
Oh, Time! how important thy scythe and glass—
Plaything thou art, though tyrant thou would'st be,
For man's eternal soul makes sport of thee."*

The Coffin. How often we are reminded of our mortality. The coffin tells us that we shall surely go down to the grave. The inevitable hour has been stayed so far but soon it will come and it will be said of us as of others, "Dust thou art and unto dust thou shalt return." We can only wait that strange and wonderful hour. To the throes of decaying, discoloring nature we

* Priscilla Leonard.

HOLY BIBLE

must all come sooner or later; when, we know not. The King on his throne and the subject at the wheel; the mighty general on his steed and the soldiery doing his bidding; the millionaire with his castle, mansions, cottages, broad acres and busy factories, and the beggar in his rags and poverty; the arid fool; the philosopher; the unsatisfied recluse and student; the oracle of wisdom on his seat of power, the innocent, helpless child all must bow to the inevitable and last end of humanity so that soon all will be numbered with the shrouded millions. "All that live must die."

It behooves us to so regulate our lives and acts that we may depart, when the hour comes, with a well founded hope and the blessed assurance of eternal happiness. Our influence and character are what will live after we are gone and if they are patterned after the Lowly Nazarene then it can be said of us "*he being dead yet speaketh.*" This emblem exhorts us to

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death—
Thou go, not like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

—William Cullen Bryant.

THE REBEKAH DEGREE.

WOMAN.

Only a woman knows a woman's needs.

—Bayard Taylor.

The world was sad, the garden was a wild,
And man the hermit, sighed till woman smiled.

—Campbell.

Be a woman on to duty!
  Raise the world from all that's low;
Place again in social heaven
  Virtue's fair and radiant bow;
Lend thy influence to each effort,
  That shall raise our nature human;
Be not fashions gilded lady,—
  Be a brave, whole souled true woman.

—Edward Brooks.

"Fair as morning star, with modesty
Arrayed, with virtue, grace and perfect love:
Eloquent of thoughts and comley words to worship God.
And sing his praise—the giver of all good,
Light of darksome wilderness: to shine
As stars to night,
Those smiles are hope whose words are songs,
Whose love the solace, glory and delight
Of Man, his riches, his renown,
When found sufficient bliss! When lost, despair."

Chapter I.

SCHUYLER COLFAX.

Some people have given to them, by a certain age of the world, or by the stage of development of an institution and by environments, opportunities to do great and lasting service to the world. It may be done by tearing aside the veil intervening between a knowing and an unknown world and letting a hungry and restless people enjoy the newly discovered. It may be done by a careful, scrutinizing and penetrating research in unrevealed realms, there recognizing new possibilities for humanity and unfolding them to an ever grateful race. It may be done by mounting such heights of thought and of soul as to see visions before undiscerned and portray them to a receptive world as Raphael with his *Transfiguration.* Wherever the field of activity may be and whatever blessings may be brought such a soul is great before a just and admiring world. If to confer lasting benefit upon mankind is the basis for a true title to greatness, then surely the name of Schuyler Colfax should hold no mean place in the annals of the world's great characters. To this shrine of human greatness we now come to pay tribute.

Schuyler Colfax was born of heroic parentage.

SCHUYLER COLFAX.

The blood of warriors coursed through his veins, yet he himself was not a warrior. He was born in New York City, March 23d, 1823. His grandfather, Gen. William Colfax, of New Jersey, was commander, at the close of the Revolutionary war, of Washington's famous life-guards. His father died while Schuyler was a boy. In 1836 he moved, with his mother, to South Bend, St. Joseph county, Northern Indiana, and began the study of law. In 1845 he became editor and proprietor of the *St. Joseph Valley Register*, a strong Whig paper. In 1847 he was the chief secretary of the River and Harbor Convention at Chicago, and in 1848 and 1852 he was secretary of the Whig National Convention.

Political Career.

In 1850 he was a member of the state convention which formed a new constitution for Indiana. It fell to his lot to vigorously, yet unsuccessfully oppose the clause prohibiting colored people settling in the state. He joined the Republican party at its formation in 1854, was immediately elected to congress, and was re-elected six times thus continuing to serve his district till 1869. His speech on the "Conflict Between Slavery and Freedom in Kansas," was delivered in congress in 1856 and a million copies were circulated. In December, 1863 he was elected Speaker of the House of Representatives and was re-elected in 1865 and 1867. In 1865 he made an overland trip, in a stage coach, across the continent so as to report to the public the feasibility of a railroad to

the Pacific and to see the conditions existing on the Pacific slope. During the civil war he was a close friend and adviser of President Lincoln and had great influence over all legislation then and during the Southern reconstruction period. While yet Speaker of the House he was nominated in 1868, at the Republican National convention, Chicago, Illinois, for Vice President of the United States on the ticket with General U. S. Grant, and was elected. He presided over the Senate till 1873. History does not tell us that like honor,—to preside over both Houses,—ever came to any other one man. He retired from politics in 1873, and until his death in 1885, he was prominent as a public lecturer.

His I. O. O. F. Career.

Probably Schuyler Colfax will live longer in the world's estimation for his work as an Odd Fellow, than in any other field. Waving his connections with Indiana State Odd Fellowship, we shall consider his relations to the Sovereign Grand Lodge sessions. The Grand Encampment of Indiana in 1849, elected him to represent it in Sovereign Grand Lodge. He was full of enthusiasm for the Order and wished the best for it. He was appointed chairman of the legislative committee. When a resolution, favoring a degree for ladies—wives and daughters of Scarlet Degree members—was referred to this committee, the other two members of the legislative committee sent in a report opposing the institution of such a degree. Schuyler Colfax favored the plan with all

his power, by voice and pen, submitting a minority report. The battle was a long and bitter one and strenously fought on both sides, but finally the minority report was adopted. The Grand Sire appointed Schuyler Colfax chairman of the special committee of three to arrange the degree and report at the next session. Between that session (1850,) and the session of 1851, Schuyler Colfax, himself unaided, wrote the lectures of this degree as they are now given to the candidate. In September, 1851, this degree was reported by Bro. Colfax and was adopted by a vote of forty-six to thirty-seven. The ritual, as it was given in the report, was pronounced beautiful by distinguished men of the Order and a grand addition to the literature of Odd Fellowship. The ritual was at once printed and sent out throughout the several jurisdictions. What an honor to the composer and originator of the degree! What an epitome of Odd Fellowship this Rebekah Degree is! Untold enconiums were bestowed upon it and well does it deserve them all. So I again declare that Schuyler Colfax, the father and founder of the Rebekah Degree, will live longer in the realms of Odd Fellowship than any other. After his retirement from politics in 1873, until his death in 1885, much of his time was spent upon the Odd Fellow's platform, setting forth the objects, aims, virtues and teachings of the Order. The Odd Fellows of the state and Nation honor him, and now hold his memory sacred. A bronze

statue of him was erected in University Park, Indianapolis, Indiana, by the Odd Fellows, and was unveiled on May 18th, 1887.

The Man. To understand Schuyler Colfax well one must understand his strong characteristics. In all his great undertakings he was pitted against men of superior worth. In his political achievements he was contending with strong and eloquent political leaders. He was placed at the head of the Lower House when gifted men of varied temperments were in that body. When he carried the cause to institute a Ladies Degree in the I. O. O. F., it was against some of the most influential and eloquent men of the Order. Yet these victories for Schuyler Colfax were decisive and far-reaching. There must, therefore, be something in the man that makes it possible for such laurels to be placed upon his brow. Men who knew him when he was rising toward and at his zenith say that he was a slight, spare built man of less than average height, weighing probably not more than 140 or 150 pounds, light complexioned, blue eyes and dark brown hair. Such a figure surely was not imposing or such as by its presence alone demanded respect and reverence. The power lay in the man himself. His character was unimpeachable. Behind the physical encasement was the imperial, kingly man. Added to this we find a brilliant and classic mind that responded to every emergency and a magnetism that seized and held

men. He was made of such material and elements that compose orators—orators that make and unmake men and nations. He had the power to hold in absolute and entrancing silence a large concourse of people for hours at a time. He was a master in debate. He never did get angry or abuse his opponent. He was always with a sunny, hopeful face and winning voice that made people think, hope and talk as he did. When people once heard and knew him they loved him and would come from long distances to hear and see him even though the journey was frought with dangers and hardships. If it had not been for the unfortunate affair of the Credit Mobilier, in which he was perfectly innocent of any crooked dealing and which shortened his life by more than a dozen years, he would have been honored still more by a united people. To this man with such a beautiful character, great personal attraction and power as an orator we pay tribute before a just and unbiased people.

Chapter II.

HISTORY OF THE DEGREE.

The early history of the inhabitants of the world leaves a dark reflection on man. Woman was not considered man's equal, and not till modern times do we find her sharing with him the rights, benefits and enjoyments of life. In former times she was a social outcast and the slave of her master, the lord of creation, but now she has been enthroned in the home and in her proper realm in the family as the veritable queen of the fireside. The reason she was not given man's secrets for so long was not that man thought she could not keep them but rather because she had not yet been crowned. Her emancipation from the cruel shackles of blind prejudice and stern custom was a thing of very slow growth. It did not make any difference as to the ultimate result if the movement was slow in its growth, it was certain to produce a beautiful plant when it approached its maturity. Like the century plant it may require a very long time—several generations—for it to bloom but when it does bloom the revelation and beauty pay a hundred fold for the years of trouble and care. When woman is admitted into her complete rights she will claim

and obtain the right to enter with her full energy into every avenue open to man.

It is told in the Apochryphal Scripture that a king once made a feast to his many nobles and men in authority. In the midst of the banquet of great splendor he asked the distinguished guests the question, "Which is strongest, wine, the king, or woman?" To elicit the strongest answers possible he offered to the one making the most feasible and best reply the right "to drink from a golden cup, wear a silken tiara and be in great honor." Three guests volunteered and the first made a strong argument in favor of wine; the second said "the king is the strongest" and supported his position by flattering words on kingly authority, that the king was pleased with the manner in which he held up so grandly the honor and dignity of the throne; but the third argued that "woman is the strongest" in such an ingenius and skillful way that the king immediately decided in his favor. Out of the obscure past the strength of woman is manifested. From the very first her influence has been unparalleled. It is not strange that such an organization with such exalted principles as the Independent Order of Odd Fellows should seek her assistance in fields where her peculiar attributes of character make it possible for her to excel her stronger and hardier brother.

Only in modern times do we find orders for the reception of woman. It was as late as 1742 when such an order was established in Paris. Similar

orders were instituted throughout Europe, in which work was done by sisters and brothers. In these orders at the initiation different Biblical scenes were enacted and presented, as The Temptation of Eden, The Building of the Tower of Babel, The Passage of the Israel through the Wilderness, The Visit of the Queen of Sheba to the Courts of Solomon, and other equally interesting scenes from Holy Writ. The names of these orders were as fanciful as they were attractive. The following are a few of their titles: "The Knights and Nymphs of the Rose," "Perseverance," "The Knights and Ladies of Joy," "The Ladies of St. John," "The Society of the Chain," "The Order of Felicity," and "The Companions of Penelope." Little can be said in favor of benefits accruing from them. Their objects were mostly for pleasure and to while away the time in social occasions. Some, however, had aims and objects of the most praiseworthy cast. The lessons meant to be conveyed were, chiefly, of a convivial and social character. The candidate, bound and ladened with heavy chains, was put through trying action while in search for happiness. When happiness was found the heavy chains of iron were replaced with garlands of flowers called "Chains of Love." These lodges soon disappeared because they did not have any elements of perpetuity about them and finally became mere toys of a sporting class. It remained for a nobler ideal to possess men such as "to pro-

claim peace and good will to man, uphold virtue and restrain the march of vice" before a durable institution could be maintained. The privilege was a special grant to a little later age, even to the nineteenth century.

Representative I. D. Williams made an unsuccessful effort to get the Grand Lodge of the United States to adopt a ladies degree some years previous to the successful movement in 1850. For two years —since 1849—it had been strongly urged upon the consideration and attention of the Grand Lodge of the United States by several state jurisdictions. In 1850 the delegates from the Grand Lodge and Grand Encampment of Indiana, were instructed to secure a degree for ladies if possible. They were obedient to their instruction and when Representative Smith, of New York, offered a resolution looking to this end they supported it enthusiastically. The matter was referred to the legislative committee which was composed of Schuyler Colfax, of Indiana, chairman; J. C. Larne, of Louisiana, and Past Grand Sire, J. A. Kennedy, of New York. The committee carefully considered the resolution referred to them but could not agree on a final report so two reports were presented. Larne and Kennedy presented the majority report, declaring it was unadvisable and inappropriate to institute such a degree. Schuyler Colfax presented the minority report and supported it with all his power both by voice and pen. Colfax in his minority report, after presenting the rea-

sons why he believed a degree for the ladies would benefit the order offered the following resolution, which was intended to prepare the way for a definite consideration of the question of such a degree at the next session:

"Resolved, That a special committee of three members be appointed to prepare an appropriate Honorary Degree, with an accompanying sign or signs and passwords, to be conferred upon the wives of Scarlet Degree members who are in good standing in the Order, and that such committee report such Degree for consideration at the next communication of this Grand Lodge."

The battle was on and it was long and ardently fought on both sides. Finally it was ended by adopting the minority report. The Grand Sire appointed Schuyler Colfax, chairman, and Representatives Martin, of Mississippi, and Steele, of Tennessee, as the committee to prepare the Degree. The entire work, however, was put on the chairman of the committee, and Schuyler Colfax planned the degree and wrote the ritual himself. When asked in 1874, about the editing of the Degree he replied: "At the session of the Grand Lodge of the United States in 1850, I was appointed chairman of a committee to prepare a degree to be conferred on the wives of Odd Fellows, and was instructed to report it at the next session, 1851. I wrote the lectures of the degree in July and August, 1851, exactly as they appear now in the charge book and without

consultation with any one, or suggestion from any quarter.

In regard to the *working* of the degree, I received valuable suggestions from a Past Grand in Maryland, who, I think, has since deceased. A few of these suggestions I adopted in a modified form, but the most of them were inappropriate, and were not considered. I have often expressed a regret that the degree had not been prepared by Bro. Ridgely, Bro. Williams, or some other brother who would doubtless have performed the work more ably. But the duty was assigned to me by the Grand Lodge of the United States, and I performed it, as I have all other duties, to the best of my ability, and I am glad to state that, despite the fears expressed while its adoption was pending, it is to-day the best kept secret of Odd Fellowship."

At the session, 1851, Bro. Colfax reported the degree for final action. Again the battle was on. The opponents of the work fought the adoption with all their power and ability at their disposal but without effect, and the report of the committee was adopted September 20th, 1851, by a vote of forty-six to thirty-seven. The ritual was at once printed and distributed throughout the jurisdiction. At the adoption this degree was declared to be a mere side or Honorary Degree for the Scarlet Degree members and their wives. It was not an essential or integral part of Odd Fellowship, but optional with the Grand Lodges to accept it or not. Therefore it

could be rescinded by a majority of the vote of the Grand Lodge. Those jurisdictions opposed to the degree naturally did not support the movement by authorizing their Subordinate Lodges to confer it. This was the attitude assumed by Maryland and North Carolina. The battle was not wholly won yet. However advancement was being made and in 1854 the degree was translated into German and 500 copies of the German ritual printed. The degree was a part of the Subordinate Lodge and conferred upon the candidates by this branch of the Order. Although "Union Degree of Rebekah Lodges" were organized and conferred this degree separately and distinct from the Subordinate Lodge, such action was declared by Grand Sire Veitch in 1865, to be illegal.

In 1867, Grand Sire Sanders, seeing that something radical must be done suggested in his report a way to bring unity and good feeling out of the Degree and give real life to the movement. He said:

"The Degree of Rebekah has been in existence some sixteen years, and the experiment of a Degree of this character has been fully developed. In some jurisdictions the Degree has been conferred on thousands of wives of the brethren, while in others the Degree has never been recognized or received. I think the time has arrived when the Degree should be considered one of the Degrees of an Order—to be universally recognized and conferred upon those entitled to it, or the Degree should be abolished. Experience has taught those who have seen its working that the Degree is in

a crude and imperfect state; not what it should be. While the work, as given, may be uniform, yet the business matter connected therewith is unsettled, and each State has its own forms and regulations for conferring the Degree. I would respectfully suggest, if the Degree is to be continued, that measures should be taken to establish it upon a more permanent basis, with more enlarged powers for doing good; such, for instance, as the organization of regular Degree Lodges to confer this Degree, with a code of laws, which shall be uniform throughout the jurisdiction of this R. W. Grand Lodge; with all the power to *elect* their own *officers* and *members;* but making it the duty of these lodges to be regularly chartered by the respective Grand Lodges who shall appoint the Degree Masters for conferring the Degree upon those duly authorized to receive it. With organizations of this character, or of a similar nature, and, perhaps, conferring the Degree on daughters of Scarlet Degree members, over eighteen years of age, I think much good might be done. Thus some of the objections now raised against the Degree removed, and the Degree placed on a more firm basis, it would become a help to our Subordinate Lodges and a field where the good and virtuous sisters might meet on common ground to relieve the sick and distressed members of their *own* lodges. I trust this matter may receive your careful attention at the present session, as much anxiety is manifested in numerous jurisdictions, as to what will be done with this Degree. They all, I believe, think the Degree may be made more useful and beneficial than at present, and generally hope it may be done."

This suggestion was so well received by those

interested in the success of the Degree that they planned for its consummation in the field suggested. At the session of 1868, on motion of Grand Representative White, of New York, (now Past Grand Sire,) a special committee on the subject was appointed and reported the following resolutions, which were adopted, Friday, September 25th, by a vote of sixty-nine to twenty-eight:

"That the Grand Lodges, subordinate to this R. W. Grand Lodge, be, and they are hereby authorized and empowered to institute Degree Lodges of the Daughters of Rebekah at such places as they may deem proper within their territorial limits, to possess the powers and enjoy the privileges following:

1. To confer the Degree of Rebekah on such Scarlet Degree members and their wives as present a certificate from the lodge located in the district designated in the charter of such Degree Lodge, and also to confer the said Degree on widows of Odd Fellows presenting certificates from lodges of which their husbands were members at the time of their decease.

2. To elect and appoint their own officers in the manner prescribed by their By-laws. The elective officers to consist of a Noble Grand, Vice Grand, Secretary and Treasurer, and if so provided in their By-laws, a Financial Secretary. The appointed officers to consist of a Warden, Conductor, Outside Guardian, Inside Guardian, Right and Left Supporters of the Noble Grand, Right and Left Supporters of the Vice Grand. Any member of the lodge shall be eligible to any office in the lodge except that of the Noble Grand, which office shall be filled by a Past Grand in good

standing in his lodge, and except Warden, Outside Guardian and Inside Guardian, who shall be Scarlet Degree members. All officers to hold office for six months or one year, as prescribed by the Subordinate Grand Lodge.

3. To hold regular and special meetings as provided by the By-laws.

4. To fix and establish dues, to be paid monthly, quarterly, semi-annually, or annually as the By-laws may provide, and to provide by By-laws when those in arrears for dues shall be dropped from the roll of members. Any brother or sister within the district designated in the charter may become a member on paying the dues provided by the By-laws; and any brother may continue such member so long as he remains in good standing of his Subordinate Lodge, and pays his dues to the Degree Lodge, and any sister may remain a member so long as her husband is entitled to remain a member, or so long as she remains his widow and pays her dues to the lodge. All Degree Lodges shall consist of at least ten members, five of each sex, and all in good standing shall participate in the proceedings of the lodge.

5. To pay and disburse from the funds of the lodge, for the relief of the sick, the destitute, or the distressed, from time to time, as a majority of the members present, shall by vote, determine, or as shall be otherwise provided by the By-laws.

6. To establish such By-laws and Rules of Order not inconsistent herewith or with the rules, usages, and general regulations of the Order, as they may deem proper, subject, however, to the approval of the Grand Lodge to which they are subordinate."

That the Grand Sire, Deputy Grand Sire, and the Grand Corresponding and Recording Secretaries to be authorized to institute Degree Lodges of the Daughters of Rebekah in any territory under the immediate jurisdiction of this R. W. Grand Lodge, and that such lodges possess the power and enjoy the privileges of other Rebekah Degree Lodges.

That the widow of an Odd Fellow who had not attained the Scarlet Degree, but who was in good standing at the time of his death, may receive the Degree of Rebekah at the option of the lodge of which her husband was a member at the time of his death.

That the Grand Corresponding and Recording Secretary be instructed to prepare and cause to be printed certificates of membership of the Daughters of Rebekah, to be furnished to lodges at not less than double the cost, and that the sum of $100 be appropriated for that purpose from any money in the treasury not otherwise appropriated."

The success of the degree became apparent and new life was instilled. The regalia to be worn by the brethren and sisters in a Rebekah Degree Lodge were precribed in 1869. On September 17th, 1872, the following resolution was adopted: "That there be added to the standing committees of the R. W. Grand Lodge a 'committee on the Degree of Rebekah' to consist of seven members." In 1877 the following resolution was passed, changing the requirements for Noble Grand in the Rebekah lodges: "Hereafter, the only qualification for office in a Rebekah Degree Lodge shall be: *First.* Such members shall be actual contributing members in good

standing in such lodges. *Second.* No member shall be eligible to the office of Noble Grand, unless previous service is shown in the office of Vice Grand in a Rebekah Degree Lodge, or in a Subordinate Lodge." In 1878, Sisters and Daughters of Scarlet Degree members were eligible. In 1884, the committee on the Rebekah Degree reported that the Grand Lodges of the various jurisdictions have authority to form organizations—Rebekah Grand Lodges—"in which representatives of degree lodges of the Daughters of Rebekah can meet annually for the purpose of promoting the interests of that branch of the order, and for social intercourse." And in 1888 it was decided that the Degree of Rebekah shall be conferred only in Rebekah lodges and in the presence of Rebekah members only, and all other laws conflicting with this provision be repealed. Thus there came a final separation of the subordinate and Rebekah lodges, for up to this time the Rebekah Degree was an honorary, or side degree, and could be lawfully conferred in a subordinate lodge. In 1893, a committee of five was raised to revise and collate the laws pertaining to the Rebekah Degree, omitting the obsolete and suggesting new provisions as will make the laws complete and just and may prove advantageous to Rebekah lodges. The committee reported at the session of 1894, a new "Code for Rebekah lodges." This report was revolutionizing. Probably the most radical measure is the one in reference to qualifications for membership which was as follows:

"The persons herein specified shall be eligible to membership in a Rebekah Lodge of this Order, subject to the laws relative to residence of this Sovereign Grand Lodge and of the Grand Lodge of the jurisdiction in which application is made.

1. All persons who have received the Degree of Rebekah.

2. All Odd Fellows in good standing and their wives.

3. All unmarried white women who have attained the age of eighteen years, who believed in a Supreme Intelligent Creator and Ruler of the Universe, and who are of good moral character."

Another feature of great importance introduced at the revision of 1894, was the enlarging of the rights and privileges of the Rebekah Assembly. Any Grand Lodge working under the legally constituted charter from the Sovereign Grand Lodge, having five or more Rebekah lodges within its jurisdiction, has power upon a proper application to charter and institute a Rebekah Assembly within its own jurisdiction. The Assembly may have such rights and powers with which it is clothed as the Grand Lodge shall determine, and shall be officered with only officers of the female sex. Now little remains out of their hands save the instituting of Rebekah lodges and granting and revoking Rebekah charters which is in the power only of the Grand Lodges. These two changes have wrought wonderful results in the Odd Fellowship world as far as the Rebekah branch is concerned. The growth was

phenomenal, outstripping all other branches. The future will reveal a larger growth and a deeper interest than all of the past.

Chapter III.

THE REBEKAH ORGANIZATION.

In the revision of 1868 provisions were made for the various Grand Lodges, subordinate to the Sovereign Grand Lodge, authorizing and empowering them to institute Rebekah lodges wherever considered proper by the Grand Bodies within their respective Jurisdictions. Wherever there is no Grand Lodge Jurisdiction the Sovereign Grand Lodge has authority and institutes lodges of Rebekah as well as for the Subordinate Lodges and Encampments. The Rebekah lodges cannot be chartered in the name of any living person. The regular form of petition for a charter for a Rebekah Lodge is the same as for the Subordinate Lodge or Encampment. It requires five persons eligible to membership in a Rebekah Lodge to obtain and retain a charter for a Rebekah Lodge and to do the required work. However one of these five persons must be lawfully qualified to preside. After the petition for a Rebekah Lodge has been received by the proper authorities and a charter sent to the petitioners the Grand Master (or Grand Sire if the

lodge is located in Sovereign Grand Lodge Jurisdiction,) shall cause to be instituted a Rebekah Lodge at the designated place and upon a fixed time. After all the charter members have been vested with all the rights and teachings of the degree the following officers are elected and installed, viz: Noble Grand, Vice Grand, Secretary and Treasurer. The Warden, Conductor, Inside Guardian, Outside Guardian, Chaplain, Supporters to the Noble Grand are appointed by the Noble Grand and the Supporters to the Vice Grand are appointed by that officer.

THE FOLLOWING ARE THE JEWELS AND REGALIA OF THE REBEKAH LODGES.

The Jewel of a Sister Past Grand.—A jewel of white metal, to be a five pointed star. *The Regalia.*—A collar not exceeding three inches in width, with pink centre and green edges, to be trimmed with gold lace and fringe.

The Jewel of the Noble Grand.—A silver or silver plated circle, one and a-half inches in diameter, with a representation or figure of "Rebekah at the well," engraved or stamped on one side, and underneath the figure of Rebekah, the word *Fidelity*. The other side is plain. *The Regalia.*—A collar not exceeding three inches in width, with pink centre and green edges, trimmed with silver lace and fringe.

The Jewel of the Vice Grand.—The same in material, form and size as above, with a representation or figures of Ruth and Naomi, and underneath the figures the word *Industry*. *The Regalia.*—A collar of the

same width as above with green centre and pink edges, trimmed with silver lace and fringe.

The Jewel of the Secretary.—The same in material, form and size as above with a representation or figure of a pen, and underneath the figure the word *Deborah*. *The Regalia.*—A collar with green centre and pink edges, trimmed with silver lace.

The Jewel of the Treasurer.—The same in material, form and size as above, with a representation or figure of a key, and underneath it the word *Trust*. *The Regalia.*—A collar as above with green centre and pink edges, trimmed with silver lace.

The Jewel of a Warden.—The same in material, form and size as above, with a representation or figure of a cross (a bar and ax), and underneath it the word *Hope*. *The Regalia.*—A baldric, not exceeding three and one-half inches in width, to be pink and green; the upper side to be green and the lower side pink; with a row of silver lace on each edge and through the centre, the lower edge to be trimmed with silver fringe.

The Jewel of the Conductor.—The same in material, form and size as above, with a representation or figure of two wands, and underneath it the word *Safety*. *The Regalia.*—A baldric, the same width as the Warden's, with one row of silver lace around the inner edge; the upper side to be green, the lower side pink.

The Jewel of the Inside Guardian.—The same as above in material, form and size, with a representation or figure of a shield crossed with a spear, and underneath it the word *Prove*. *The Regalia.*—The same as the Warden's.

The Jewel of the Outside Guardian.—The same in material, form and size as above, with a representation or figure as Inside Guardian and underneath it the word *Vigilance*. *The Regalia.*—The same as Conductor's except the silver lace shall be on the outside and none in the centre.

The Jewel of the Chaplain.—The same in material, form and size as above, with a representation or figure of Holy Bible. *The Regalia.*—White baldric, with silver lace on each edge; the front to be ornamented with pink roses and green leaves.

The Regalia of the Supporters to the Noble Grand.—A baldric, with pink centre and green edges, trimmed with two rows of silver lace.

The Regalia of the Supporters to the Vice Grand.—A baldric, with green centre and pink edges, trimmed with two rows of silver lace.

The sisters, other than officers shall wear a badge of pink and green ribbon, or a color of pink and green, neither of which shall be more than three inches in width. The brethren shall wear the regalia that they are entitled to wear in a Subordinate Lodge.

Any Odd Fellow who has attained the Scarlet Degree and is in good standing, and his wife, the widow of an Odd Fellow, or any unmarried white woman, who has attained the age of eighteen years, who believes in a Supreme, Intelligent Creator and Ruler of the Universe and who is of good moral character is eligible to membership in a Rebekah Lodge of the I. O. O. F., subject to the laws, rela-

tive to residence of the Sovereign Grand Lodge, and of the Grand Lodge of the Jurisdiction in which the application is made. If the applicant is an Odd Fellow or the wife of an Odd Fellow, a certificate, under the seal of the Subordinate Lodge to which the Odd Fellow belongs, stating he is an Odd Fellow in good standing in that lodge, must accompany the application to the Rebekah Lodge. The applicant must be recommended by two Rebekahs in good standing, and must be reported by an investigating committee as to the candidate's eligibility. Then the applicant can be balloted upon and if elected is eligible to explore the mysteries and receive the instructions of the Rebekah Degree as soon as possible. If the candidate is rejected the initiation fee is returned and after the expiration of six months he may make another application if he so desires.

The Rebekah lodges shall hold regular and special meetings as provided by their By-laws. These regular meetings occur from once a month to once a week. The lodges that have their regular meetings every week are accomplishing the most benefit for the I. O. O. F.

The objects and purposes of the Rebekah Lodge should ever be kept in mind by the loyal members and are declared to be as follows:

First. To aid in the establishment and maintenance of homes for the aged and indigent Odd Fellows, and their wives or for widows of deceased Odd Fellows; and

homes for the care, education and support of orphans of deceased Odd Fellows.

Second. To visit the sick, relieve the distressed, and in every way to assist subordinate and sister Rebekah lodges in kindly ministrations to the families of Odd Fellows who are in trouble or in want.

Third. To cultivate and extend the social and fraternal relations of life among lodges and the families of Odd Fellows.

No higher and more exalted aim and purpose could absorb the mind of a liberal institution than these. How much better the world would be if all men practiced these in an exalted degree.

Chapter IV.

THE REBEKAH DEGREE.

The present position, which woman occupies in the world's economy, is the result of years of Christian living and Divine direction. There is a wonderful difference to-day between the Pagan woman's world and the Christian woman's world. Christianity, through its leavening influences, elevates womanhood. Paganism degrades her and leaves her in the filth and mire. The cry of the ages has been to lift humanity where it belongs and for centuries the leverage was applied to man alone, finally there was an advance but the tremenduous uplifting of the race has been accorded to the recognized equality of man and woman. The great plan has

been to elevate and to clothe her in the proper dignity of grace, to open the gates of legitimate fields of activity in life and to place her in her proper sphere. Woman is equal—not inferior or superior —to man and each has a special acreage for development. Woman is superior to man in some realms as man is superior to woman in other realms. Woman is superior in the realms of sympathy, kindness and benevolences of all kinds. Woman is the one to comfort the sorrowing, cheer the afflicted and to impart hope to the disconsolate. No higher enconium of praise or expression of admiration can be given than to declare her a *womanly woman.* She possesses superior power to man in perfecting and executing reforms, and in a prompt and complete manner meets the needs of the distressed and suffering. No more thrilling page of history has ever been written than the page concerning woman on the battlefield of the slain. There on the battlegrounds and in the camp hospitals she moves, the veritable angel of mercy, bringing supplies, ministering to the suffering, with soft hands and responsive heart-throbs she bends over the wounds of the helpless and smooths the brow and whispers words of hope in the ears of the dying. Many a soldier mustered out at death's call was reminded of mother, wife, sister or daughter in the ministrations of these gliding and yet ever present figures of eventide, through whom farewell messages were sent to loved ones at home. With Whittier we sing of "The

Angels of Buena Vista," who, seeing the battle, rushed to the wounded of north and south-land and ministered to the dying. In the midst of their grief and before their own sacred dead they stand and listen to the calls of sorrow and of duty. To sit down beside their dead and weep bitter and lonely tears and to rise and muster to the needs of the dying and the helpless. They stand thus betwixt the calls of sorrow and of duty.

"But she heard the youth's low moaning,
And his struggling breath of pain,
And she raises the cooling water
To his parching lips again.
Whispered low the dying soldier
Pressed her hand and faintly smiled;
Was that pitying face his mothers?
Did she watch beside her child?
All her stranger words with meaning
Her woman's heart supplied;
With her kiss upon his forehead,
'Mother' murmured he and died.
'A bitter curse upon them, poor boy,
Who led thee forth
From some gentle sad-eyed mother,
Weeping, lonely in the north!'
Spake the mournful Mexic woman
As she laid him with her dead
And turned to soothe the living,
And find the wounds which bled.

* * * * *

Through that long, dark night of sorrow,
Worn and faint and lacking food,
Over weak and suffering brothers
With a tender care they hung
And the dying foeman blessed them
In a strange and Northern tongue.

In this realm of ministration to the suffering woman reigns supreme. Yet this is not all for she is largely responsible for public sentiment. Her sphere in the world of influence is unlimited. The sterner sex—the husband, son, father and brother —is largely the product of woman's character. She stands side by side with him. She can hold the tempting glass to his lips and make a beast and a madman. She can outline and paint the Christ in his beauty and make man enjoy her spiritual world and live a God-like life. She rules from her own world imperially and queenly. How true this is as to woman's influence over childhood! When the heart is susceptible to every touch and impression given she becomes the queen of the life and every attitude is stamped on the pliable soul like an image on the everlasting rock. It is true in a profound sense that "she, who rocks the cradle, rules the world." She moulds and shapens, yes, predestinates both the mind and the soul of the child, before and after birth. She is exercising, as none other, the power given her to live as long as time and eternity are. She will thus perfect herself on through the ages unto the very close of eternity. Who can estimate and who can understand what God has given into the hands of woman? There she stands capable of the highest but too often sinking to the very lowest. There she is in her holiest relations, our angel of light and our inspiration for the highest. Woman is ever side by side

with man in the great duties toward fellow-man, doing a two-fold office. She clings to and depends upon man, yet she encourages him and fills him with hope. She causes him to go forth to conquest with the assurance of victory within his grasp. It is her hands that buckle on the armor for the battle of life and her lips that breathe the prayer for his success and his safe return.

Refined womanhood is essentially and especially adapted to the aims and objects of Odd Fellowship. She has those qualities that Odd Fellowship practices. She enters the sick room and approaches the couch of the sufferer, bringing to him the evidences of true sympathy and deep solicitude in every look, expression and touch. She can calm the troubled soul. She can cool the fevered brow and drive away the delirium of fever. She can still the throbbing heart and impart a thrill of joy and pleasure that are the very essence of a new existence. She kindles anew the exhausting, consuming fires of life and by her own love and sweetness of nature blows the flickering flame into a steady glow. She finds somewhere a peculiar and yet sweet supply of life that charms the whole record of the departing life.

To woman it is but natural, whenever possible, to obey the command of the Order, "to visit the sick, relieve the distressed, bury the dead and educate the orphan." Woman is everywhere obliging, benevolent and sympathizing. In a normal relation

she has strong tendencies toward cheerfulness, modesty, and to the exercise of humane characteristics. It has been asserted by travelers of close observation that the fundamental characteristics in woman, her nature and feelings, are the same everywhere. The rescuing of John Smith by Pocahontas (Matoaka,) was the result of womanly feelings evidenced in a savage heart. How beautiful these characteristics are evinced under the light of higher civilization as seen in the mother in the sick room, where every act is done quietly, promptly and gently through the motherly feelings and sympathies of her higher and finer nature.

When the Odd Fellow recognized these elements within woman and saw the limit of his own power to reach his ideal in the field of suffering, he rested not until he found for her a legitimate field of action co-relative with the Order. Here, therefore, he instituted the Rebekah Degree for the women of Odd Fellowship. So our Order places woman in the highest sphere of intelligence, the place she so aptly fills and in which she so correctly belongs, for every qualification for the highest is within her. Odd Fellowship stands for everything that is good, true and noble in womanhood. It declares woman's destiny a high and holy one, such as is the purpose of the divine mind. It maintains that above all else her first and foremost place is in the domestic circle. Here she is a potentate on a throne and through her divinely given endowments moulds and

trains the children of the fireside. More than this, for her influence over those advanced and riper in experiences and years is such that she has become the world's ruler. Thus the plan of the Supreme Ruler of the Universe is evidenced for she is divinely destined to that end. She was not destined to sit on some material throne but to rule in a more potential way through the hearthstones and the glow of domestic love.

Motherhood. That relationship of home-life that is emphasized most of all is *motherhood.* To every man the mother is the nearest and dearest friend on earth. Nature has so ordered such a tender regard and love on the mother's part for her child that it surpasses every affection on earth. This feeling is shown even in the brute creation. A mother will never forsake her offspring. The child of her heart may become corrupt, vicious and profligate; he may be an outcast from society and his own home; he may violate every law of God or man and trample into the dust every tender tie; he may be arraigned before the bar of justice and he may be condemned to spend life behind prison bars or end life upon the gallows, yet his mother will not forsake him. Though all others, even friends, relatives, father, brother, sister, wife, children may turn against him, yet still his mother will cleave the closer. What an exhortation to us is given for such a love as this in "Honor thy father and thy mother that thy days may be long upon the land.

which the Lord thy God giveth thee." By one possessing the love of a mother much can be done in this world. The maternal love opens the door of possible realization, in a completer sense, of the teachings of the Order, and one can appreciate fully the work of Odd Fellowship. Even though the sorrows of life are very great with some a mother's affection can most always assuage their grief and lessen their afflictions. In the midst of a world so full of weakness, frailties, errors, inconsistencies and prejudices a mother's council and advice, kind words and actions are essential to make allowances for imperfections and to forgive wrong and grant pardon to the transgressor for "to err is human, to forgive is divine."

Wifehood. The relationship of wife is exemplified by the Degree. No closer and more reciprocal relations ever existed than that between a true husband and wife. Each has forsaken the world and every endearing tie and relationship on earth for the other. No success in the highest can be attained unless the wife is in perfect accord with the efforts of the husband. Hearty co-operation is essential. She never again can be the same as before. Her love has led her to acts of self-abnegation, self-abandonment and self-sacrifice to such an extent that she is to be completely hidden in him and from this time on she is to be known through him and his work. It may mean even more, it may mean the far-removal from everything

that formerly was dear and delightful, and with him alone to take up a strange life in the midst of strange faces and strange scenes. It may mean untold hardships and bitter exactings because of this love. She, Ruth-like, not knowing whether she would go yet with faith unsurpassed said, "whether thou goest I will go, thy people shall be my people and where thou art buried there will I be buried also." What a sublime devotion. The husband and wife have been made one flesh and will forsake father and mother and cleave each to the other. There is nothing that can morally seperate them save infidelity on the part of one.

Daughterhood. The relationship of the daughter in the home is set forth by this Degree. What an endearing position it is. Her influence cannot be estimated. The refinement and culture practiced for her sake both by the household and by society at the fireside are inestimable in value and power. The love of a daughter has its place in human economy. What other love than filial love can inspire the aged parents to live a second life in the child of their flesh and blood? Here in union with self is the object of love of earlier days and again the sweet hours of early maturity are experienced. A material union of a spiritual ideal with the essence of self is manifested in the child and the love and devotion of such a creation give a glow to life no where else made possible.

This Degree is founded upon principles of Odd Fellowship as exemplified and developed in the lives of women in the Bible. These principles, as set forth in daughterhood, wifehood and motherhood, are emphasized in the character and life of the beautiful maiden of Nahor—Rebekah, who as a daughter did filial obedience to her parents. In our fancy we see her silhouetted in the sunset sky; in her loose, simple, graceful garb of oriental times, ministering to the wants of the stranger, giving him the needed water to relieve his burning thirst and supplying the cooling draughts for the famishing beasts. Who, after her marriage to the Patriarch Isaac, at Beersheba, came into the tent of the departed Sarah, to serve and to become the respected and highly honored mistress of the same and heir to the promises of God.

Strange is this story of the union between Isaac and Rebekah. Sarah, the mother was dead. Abraham the father was old, being one hundred and forty years, and was desirous to see Isaac married. He called Eleazar his old and faithful servant to him and bade him go to his fatherland and secure a wife for Isaac. Under the most binding vows not to take a wife of the Canaanites for Isaac, Eleazar, the servant, sets forth for the native land on this very important errand. After a long and wearisome journey of many days he reaches Nahor and stops at the public well to get water for himself and camels. As was the custom of the servant Eleazar, he prayed

for Divine guidance in his mission at this well. Rebekah, the daughter of Bethuel, the son of Nahor, Abraham's brother came out to draw. Eleazar ran and said, "Let me, I pray thee, drink a little water of thy pitcher?" And when he had satisfied himself she said, "I will draw water for thy camels also until they have done drinking." This was the answer he had prayed for and thus God led Eleazar to see that this was the maiden He had selected for wife to Isaac. Eleazar sought her father's house for lodging for himself and his camels. When they were about to sit down to meat he told his errand, God's leadings and his answered prayer as indicated in Rebekah's reply at the well. He made such an eloquent plea that all were agreed that Rebekah should be Isaac's wife. The next morning she bade father, mother, brothers and sister (for she was the second daughter of the household,) goodby and began the journey toward her new home. After days of weary traveling at the setting of the sun they beheld the tents of Abrahan. Isaac was in the field engaged in meditation and prayer and upon turning toward the tents saw the camels of Eleazar coming. Rebekah, lifting her eyes saw him approaching and asked who it was. Eleazar replied, "It is my master." She quickly vailed herself and lighting from off the camel was received by her husband, Isaac, who took her to his mother's tent. This simple act was the wedding ceremony that consummated the marriage contract made before in the City of

Nahor. Rebekah was a virgin fair to look upon and beautiful, and Isaac loved her. She had such faith in God that she left home with a stranger of another nation to become the wife of one she had never seen. She became the mother of Esau and Jacob, the heads of two powerful tribes. How beautiful and full of faith is the character of Rebekah as set forth in the sacred page. It is worthy of highest imitiation by all who are called Daughters of Rebekah. How well she represents these three relations in life—daughterhood, wifehood and motherhood. These faithful, noble hearted and illustrious daughters, wives and mothers of the Patriarchs of old, through their courageous and remarkable careers, are the embodiment of the truest and most lovable types of womanhood. What examples they are for us in good deeds and works of love and of honor!

Sisterhood. The relationship of sister is set forth in this Degree. How strongly she is represented in her loyalty and fidelity to her brother. Whenever a delicate and yet important work is to be done for one it is usually a sister's duty, and moved by pure love and intense interest for his welfare she faithfully performs it. She stands next to the mother in her love to the boy of the household. She is his confidante and she looks after his interests as if they were her own. No person represents this type of sisterly devotion more perfectly than Miriam, the sister of Moses and Aaron. When Amram and

Elisheba, the parents of Moses, could no longer keep the little boy concealed and were hourly fearful lest that cruel edict of Pharaoh would destroy his life, they made an ark from bulrushes and pitched it within and without with pitch, placed their nameless boy in it and in the darkness of night they set it upon the water and it floated among the flags and rushes by the river bank. Miriam, the sister to the babe in the ark, was bade to watch the ark with its enclosed sacred bundle and see what became of it. In hiding she watched from her concealed position until the morning hour. Unobserved she passed the early hours until finally while the sun was high she beheld a company of ladies, in the midst was the Princess—the daughter of Pharaoh, walking along the river bank. Imagine the feelings of the sister as she witnessed the sight. This was known as the bathing place of the Princess hence the plan of the father and mother. Would the princess see the ark? What must have been the emotions of Miriam's heart as she watched. Doubtless she heard the Princess order one of the maidens to "go bring it to me," and saw the maiden wade out into the river and bring it to the Princess. Miriam almost unconsciously approaches the party and asks the Princess, "shall I go and call a nurse for the child?" The most natural thing for her to do was to go and call her own mother and the babe's mother to be the hired nurse for the child. What kind of coloring and tinting must have been given

to Moses and Miriam during those years of infancy and childhood. How loyally he repaid her for her devotion when he was a Prince in Egypt. How well he looked after her interests, and when he became the liberator and emancipator of his own enslaved race he made her a joint leader of the people with him. As he stood the head and leader of all the men she stood the head and leader of all the women of Israel. What a life of sisterly love and devotion is Miriam's. In the hour of deep affliction the sister's devotion and care will be very beneficial. She, too, with her soft hands, gentle step and kiss on parched lips soothes the sufferer. These sisterly qualities, such as only he who has a sister can appreciate and understand, have made a sisterhood essential in the Independent Order of Odd Fellows.

There are many in this life who are strangers to the smallest and simplest acts of love, strangers to kindness, to unselfish interests, to charity, to real and genuine happiness. There are many whose childhood and past history are black clouds of uninviting hardships and whose memory of by-gone days sends no light into the present to cheer and to inspire noble and high efforts. There are many whose present existence is one trackless, cheerless waste, without one spot of pleasure or of happy waiting. There are many whose journeys are not brightened by one green or beautiful oasis where are experienced joyful outbursts of the soul. They toil on wearily hoping, yet without refreshing realiza-

tion. To such the brother-man owes a hearty invitation to drink at the well of true benevolence. Let us show unto them that this well sends forth clear, cool, sweet and abundant waters, and that it is free, liberal, satisfying and spacious enough for all mankind. Well may we do our part to our fellow-man and impart the principles of our Order in tenderness, friendship, love and truth are as sacred to the loyal member of the Rebekah Lodge as to any other Odd Fellow. The principles of our Order are as safe and secure in the hands of the true daughter of Rebekah as in the hands of any Odd Fellow highest in authority. How completely the daughters of Rebekah have removed some objections and with their colors of pink and green portrayed the courage, the goodness, the fidelity, the modesty, the worth and the excellencies of all those virtues that make true womanhood. They have so blended all benevolences and charities with the charm and beauty of domestic and social life that even the world sees a picture of marvelous blendings in the shadings that represent the highest and the best. The woman, who has consecrated her intellect and all her powers to good, noble, and useful purposes, will cheerfully and quietly heed the call to duty and, unseen and unheralded will minister to the needy and will cheer the despondent. All hail to her in her acts of mercy. The obligations of this Degree may bind us to make sacrifices, yet they bring to us a welcome recompense and reward

in their pleasant associations. When the clouds of sorrow and grief come in our sky, shutting out the sunshine from our home and leaving us in darkness, then the gloom is in part dispelled by the loving, tender and sympathetic assistance given by our sisters of the Order. This Degree is, in truth, founded upon the principles of Odd Fellowship, but these principles are exemplified by Biblical women characters. So we study carefully the faithful and trusting Rebekah; the high minded, lofty souled prophetess Miriam; the undefiled and stainless Vashti; the unselfish and queenly Esther; the devotional and spiritual Ruth; the loyal and tender Hannah; the industrious and fearless Deborah; and the gentle and sympathetic Naomi; who present to us the attitudes of noble living.

THE EMBLEMS.

The colors of the Rebekah Degree are pink and green and the teachings they convey to the member are most beautiful and emphatic. They are of such importance to the Order that we are of the opinion they should not be revealed to the world. The emblems employed to designate this Degree are four in number. They are very significant and appropriate in illustrating every day life in its duties and privileges. They teach the wonderful fact that to live up to one's privilege is far greater in its sweep and achievement than the mere living up to one's duties.

The Bee Hive.

The first emblem of this Degree is the Bee Hive, which represents associated industry. The members of the Rebekah lodges are not slow to see and understand the lessons intended to be conveyed. The hive represents the lodge and the members are represented by the busy, active and co-laboring bees. The hive contains the plan of work and each one goes out, passes from flower to flower, gathers the sweets and sugars and returns to the hive to bestow its gifts, the results of its labor. This emblem teaches the candidate that constant and untiring diligence in works and labors of love has its certain reward. If we make "hay while the sun shines" as the bee gathers honey, if we industriously labor during the spring and summer of mortality—that period of vigorous, exuberant life—we may confidently rest in peace for the autumn and winter of human existence will bring their rich, cheerful and happy abundance. Our old age will not be frought with hardships and deprivations, and we will not go down to our graves with disgrace and calumny hanging over us, but like a ripe shock of corn prepared for the harvester to garner in. The blessings of a well spent life evince the gratifying rewards of industry and perseverance. The industrious man seldom suffers the agony of want. His labors may not yield him large returns but he is happy in the conviction that he is doing his best to meet his wants. The idler is an unhappy wretch. He is the one who drags

out a miserable existence. The sleep of the laborer is sweet and refreshing but the dreams of the slothful are frequent and disappointing. The only panacea for a happy life is to be busy, accomplishing something. It does not matter how wealthy one may be, to be a true member of this Order one must labor, if not for one's own needs and necessities then it must be for another's comforts. This emblem teaches the candidate the good results of united effort and action. The highest work of life is that which is done for the purpose of keeping our brother-man. To this high end and aim we are banded together in the lodge. Many of the duties of common relationships cannot be done single handed, but such can be done easily by associated life. If anything is taught us it is that there are not—cannot be—any drones allowed in this Degree.

The Moon and Stars.

The second emblem is composed of the moon and seven stars, and teaches us order, exactness, and the unerring laws of nature. No transgression is allowed and if it does happen it is followed by the stern hand of retribution. This emblem teaches us the necessity of system, order and regularity in all our duties. No one can afford to undertake the accomplishments of life's work without a definite plan and adherence to a well developed system. A person cannot manage the least or greatest undertaking without system and order. No woman can order her own household and domestic affairs successfully

without a plan. The regularity with which the moon and stars move, teaches us the important lesson of regularity in the performance of our duty to God, to our fellowmen and to ourselves. This emblem teaches the importance of discharging every duty faithfully and well, and failure on our part might bring disaster upon many others and ultimately we ourselves be doomed to spend the remaining years of our lives in black despair, bitter remorse and endless contrition. The stars—seven in number—may represent the seven days in the week, a perfect period of time. They may represent the seven churches of Asia Minor which suffered persecution to such a terrible extent yet were preserved by the Blessed One who walked in the midst of the candlesticks. They may represent the seven pillars of wisdom, viz: Faith, Hope, Love, Fidelity, Industry, Vigilance, and Devotion. They may represent the seven spirits of God to the seven churches—such as excite the members to holy deeds and consecrated efforts among their brother-men, who "turn many to righteousness" and who shall shine "as stars forever and ever." This emblem teaches us as the moon reflects the borrowed light of the sun, the wonderful centre of this universe, so should we reflect the glory of the great and wonderful God, the source of all light, life and love. As the stars send us light from far distances so we should send the radiance of an excellent life to every one everywhere about us, even unto the far withdrawn souls of men.

The Dove. The third emblem is the dove which is a perfect type of meekness, harmlessness, innocence, gentleness and purity which so perfectly symbolize the pure minded and noble woman of the Order. While other birds of the air are constantly seeking prey among the smaller and weaker of their own tribes, attacking and destroying them the beautifully burnished and cooing dove, with its irised coat is the very embodiment of innocence and injures nothing. The dove with the olive leaf or branch reminds us of Noah in the Ark, sending out the raven to see if the waters had subsided and returned to their proper place. The raven flew and returned not again for it found a resting place on some dead thing. We see Noah next sending out a dove and soon it returns and flutters at the window, for it found no place to rest the sole of its foot. He put forth his hand and took it in. In seven days more he sent the dove forth again and it soon returned with an olive leaf plucked off. Again after a delay of another week he sends the dove forth the third time and it returns to Noah and the Ark no more. Noah was perfectly satisfied now that the water was gone down and that he and his family could leave the Ark, look over the earth and possess the land.

This emblem may also remind us of the wonderful day when the Holy Spirit decended in the form of a dove and sat on the head of the Son of God, as he the Savior of men, stood, after having

been baptised by the forerunner, John. Here it symbolized the Gospel of Peace, Joy, Mercy and Kindness which Jesus was about to institute upon earth and which has been filling the whole earth. Thus we are taught that we too should go forth dove-like on our mission, not of destruction, but of love and mercy, ever bearing the "Olive Branch" of good tidings and peace to an alien people for it is a message of "Peace on earth, good will to men."

The Lily.

The fourth emblem of this Degree is the Lily, and is a fitting representation of purity. As it springs from the dark soil, its roots well grounded in the rich loam, into a purity without one stain upon its snow-white petals, so should we, rooted and grounded in the present things, produce lives and thoughts stainless and untainted before God and man. When we see the Lily we are reminded of that life which endured the most bitter persecutions and harsh false interpretations; that life that came forth from years of intimate associations with a fallen humanity, pure and without one stain upon the snow-like character; that life which has become a synonym of every excellent, noble and superior quality in man so that when one has attained them he is called Christ-like; that life that is called "The Lily of the Valley," "The Bright and Morning Star," and "The Rose of Sharon;" that life that was so pure and spotless among sinful men that a bigoted ruler, self-seeking office holder and a shallow soul, built upon

the one aim to please so as to glean for self must decree that no fault could be found in it. Thus we are exhorted to a life of self-denial and self-discipline such as produce the counterpart of the life of every noble quality, never forgetful of the truth that it matters not how dark the environments may be, by the kiss of the sunlight from above we can bring out from where we are that excellent and much admired life—the life of purity—without one stain upon the page of human existence.

Chapter V.

THE REBEKAH ASSEMBLY.

The Rebekah Assembly was the only national evolution of the Ladies Degree. It was the most normal demand possible that the sisterhood should have a general meeting to unify the work in the Jurisdiction and to legislate for itself according to the principles of the Order. This was not reached by a single legislation on behalf of the Sovereign Grand Lodge. Like all reforms it was of slow growth. Some legislation had been sought for a long time before a step was taken toward meeting this great need. It was during the Sovereign Grand Lodge session held at Minneapolis, Minnesota, Sep-

tember, 1884, when the entrance wedge was placed in position. The committee on the Rebekah Degree reported that several Grand Lodges should have authority to form organizations "in which Representatives of Degree lodges of the Daughters of Rebekah can meet annually for the purpose of promoting the interests of that branch of the order and for social intercourse." This resolution was adopted and the "Rebekah Degree Grand Lodges" were established. This enactment allowed no legislation on the part of the Rebekah Assembly in its own behalf, for its objects were "Social intercourse and the promotion of interest in the Order." It required many moons to come and go before the next step was taken. When the committee of five was raised in 1893, to revise and collate the laws pertaining to the Rebekah Department, that committee reported at the session of 1894, a constitution that contained the revolutionary section, changing the source of inspiration for all time to come for the Rebekah Lodges:

"Any Grand Lodge, working under a charter granted by the Sovereign Grand Lodge, in a Jurisdiction having five or more Rebekah lodges, is hereby empowered upon proper petition, to charter and institute a Rebekah Assembly within its own Jurisdiction, and such Grand Lodges may clothe such Assembly with such powers and surround it with such limitations as may be deemed best for carrying out the objects and purposes of Rebekah Lodges, as set forth in the laws governing the same. Such Assemblies shall

be required to make such reports as their respective Grand Lodges may direct. But all rights and privileges granted to Rebekah Assemblies, both those granted by charter, and by law, shall be revocable at any time by the Grand Lodge granting same, or by this Sovereign Grand Lodge."

The constitution containing this revolutionary section was adopted, thus the Rebekah Assembly became a thing of reality and of life. Immediately upon the adoption of this provision the different jurisdictions who had not already formed Rebekah Grand Lodges, instituted the Assembly. A Rebekah Assembly Degree was originated and the Grand Representatives of the various jurisdictions were instructed to confer it upon the President of the Rebekah Assembly, and the Presidents of the Assemblies were authorized to confer the Degree, or cause it to be conferred, in their respective Assemblies, upon all who were eligible to membership in the Rebekah Assembly of each jurisdiction. This Degree was not to be conferred upon all the Past Noble Grands but could be conferred only upon those entitled to admission to a Rebekah Assembly at Assembly time. It remained for time alone to tell whether this movement pertaining to the Ladies Degree would prove beneficial to the Order or not. Many thought this was a step too far toward the organization of an independent Order, such as might later on be antagonistic to the highest aims of Odd Fellowship. The study of the progress of the

Rebekah Lodge since the institution of an Assembly with life and purpose has proven the wisdom and foresight of those urging the movement. Not alone has the benefit been for the Rebekah Degree but a peculiar stimulance has been received by the Grand and Subordinate Lodges which has vindicated likewise the clear sightedness of the members of the Sovereign Grand Lodge of 1894, who ordered and supported the innovation.

The Officers.

The officers of the Rebekah Assembly are as follows:—A President, a Vice-President, a Warden, a Secretary, and a Treasurer, who are elected by the members of the Assembly, and a Marshal, a Conductor, a Chaplain, an Inside Guardian and an Outside Guardian who are appointed by the President. Their duties are such as usually pertain to such officers. All officers must be of the female sex and they hold office for only one year. Each Rebekah Lodge is entited to a representative to the Rebekah Assembly of its Jurisdiction, the representative must be a Past Noble Grand of a Rebekah Lodge in good standing, and bearing a proper certificate under the seal of the lodge, which certifies that the delegate is eligible to represent that lodge in the deliberations of that Assembly. However, any Past Grand of a Rebekah Lodge in good standing, with proper proof under the seal of the lodge to these facts, has a right to a seat in the Assembly and is entitled to receive the Assembly Degree, and can participate in the legislation of

the Assembly except when the roll is called. The Rebekah Assembly generally meets at the same time and place as the Grand Lodge of its Jurisdiction and gives its officers and representatives mileage and per diem, which varies according to the will and action of each Assembly as expressed in its code of government.

Reports.

After the eligibility of the Representatives has been established, and all the preliminary exercises and arrangements of the session have been perfected, the Assembly receive and consider the reports of the President, Vice-President, Secretary and Treasurer. Every Rebekah Lodge and every member of the Rebekah Lodge has the right of appeal to a higher power. A Grand Lodge can empower its Rebekah Assembly to hear and determine appeals from Rebekah Lodges and also to determine appeals for the non-observance of the general law of the Order, subject to the right of appeal to the Grand Lodge. When thus empowered the Assembly must give its decision on all appeals made to it. Permit me to say that the Rebekah Assembly has been as painstaking and careful in the investigation of the appeals brought to her table as any other body of like nature. The evidences are most carefully weighed and the legal relations are as judiciously considered as could possibly be done under the existing circumstances. Each disputant has the highest rights that could be granted unto him and no unfair advantage

Appeals.

is allowed either side. The truth and the legal bearings are most assiduously sought by the Assembly and when conscientiously formed the judgment is rendered fearlessly without partiality or favoritism. Of course some must be disappointed in the contest but these disappointments have been borne as becomes true lovers of the lodge. These decisions coming from the Rebekah Assembly have given as universal satisfaction as those issuing from her brother organization, the Grand Lodge. Thus woman has vindicated her right to regulate her own conduct, judge her own disputes and to legislate for her own needs. The Assembly at the present time has only the powers which are delegated to it by the Grand Lodge of its own Jurisdiction. The right of the Grand Lodge to confer power upon its Rebekah Assembly is limited by the constitution established through the act of the Sovereign Grand Lodge.

Limits. The Grand Lodge cannot transfer from the Grand Master to the President of the Rebekah Assembly, the power to institute Rebekah Lodges and grant charters for the same, nor to reclaim the charters, books, and effects of a Rebekah Lodge. These powers rest wholly in the hands of the Grand Master.

Elections. This body is the final tribunal as to its own elections and it alone confirms the appointments made by the President of the Assembly. The sisters occupying these honored positions have shown such marked ability that the

brother Odd Fellow can justly be proud of them and rest in perfect ease for the interests of the Rebekah Lodges committed into woman's hands will not suffer from the trust given for these will be met and executed with exactness and speedy dispatch.

The Unity.

Through this body are communicated all changes in legislation and modification in the methods and presentation of the teachings of the Rebekah Degree. This is the only safe method that can be employed for the unity and good of the Order. From some central source must come the interpretation of the law and the method of the presentation of the teachings. The Grand Representative receives the interpretation from the highest authority in Odd Fellowship while at Sovereign Grand Lodge and he in turn transmits it to the highest authorities in his Jurisdiction, who cause it to be given in their respective assemblies to all who are there. Thus the same teachings are imparted throughout Odd Fellowship.

The Present Method.

What better way could be inaugurated than the present one to bring the work of the sisters organization to the highest degree of perfection? None I venture to say. Several elements of human character that are essential to obtain unbroken and full devotion are cultivated by the present method. This method instills *self-confidence.* The sister Odd Fellow in the Rebekah Lodge believes, and rightly too, that her brother has confidence in her wisdom and motive and with due consideration for his wishes

she perfects his ideals in her own way. Remove self-confidence from your own life and you have introduced fear and doubt—the two black imps which destroy happiness and usefulness, and have shorn yourself of your greatest power. This method begets *self-gratification.* What person can continue long in a task or line of action which brings no satisfaction or contentment. Let into the heart the monster of so vile a mein which will always reveal the failures and the deformities of life and you have seen the beginning of a fearful and slavish endeavor only executed when under the lash and whip of tyranny. The tyrant may be under the garb of popularity, custom, prestage or any dress of becoming hypocrisy. This method opens the gate to the field of *greater achievements.* What higher inspiration can come to one than that which points him to the yet unattained which is within his easy reach; painting its beauty in glowing colors that charm the fancy of the intelligent; unfolding its becoming graces so admired by the best and most distinguished; and revealing the attributes so desirable to the sincere, honest and truth loving people? There is no possible higher source of life giving power anywhere. But contrary to this prove to one that he has reached the zenith of his glory, the limit of his power and that he can never advance, let him put forth whatsoever efforts he will, that he must now hold only his own, eking out a mere existence or degenerating into something lower and you have

sent an arrow that will bring uselessness and decay into the most vital parts of his life. This method arranges for a *large acquaintanceship* in the Order. Here the very highest ideals and foremost minds of the Jurisdiction, with an occasional intelligence of national reputation, are met to widen the views and impart inspiration to those in attendance. The impressions and instructions received by the representatives are imparted to their lodges and thus a general uplift is experienced everywhere, which is the result of the General Assembly and a unity is emphasized and strengthened unobtainable otherwise. To make man non-affective means only to isolate him from his fellows and refuse him the benefits accruing from the exchanging of ideals and plans, and deny him the inspiration that comes from associating with the brighest minds and most aggressive thinkers. To make man a power within himself is to bestow upon him all these rights and privileges and you have blessed him and yourself also. To the present method, the Rebekah Assembly with real power, and life and opportunities, therefore, we give our most hearty support and pledge our reverent devotions.

THE SUBORDINATE ENCAMPMENT.

Chapter I.

HOW ORGANIZED.

The Origin. Previous to the separation of Washington Lodge No. 1 from the Grand Lodge of Maryland and of the United States, John P. Entwisle, P. G., had prepared the Covenant and Remembrance Degrees, and they were adopted by the committee of Past Grands in 1820, but these were incorporated in the subordinate work, thus there were for a time five degrees in the Subordinate Lodge. When the separation of the legislative body from the operative body took place on 22d day of February, 1821, there appeared a demand for a higher degree, which should be conferred upon only Past Grands. In the Journal of the Grand Lodge of Maryland and the United States—the minutes of the first session, held on February 22d, 1821,—we find the first mention of what is now known as an Encampment Degree, where it records the following: "Past Grand Larkain having been duly admitted to membership, the Golden Rule Degree was conferred on five Past Grands." Undoubtedly this degree had been constructed and communicated to the head of the Order in America by an American, and it was to be conferred only upon Past Grands. This degree is mentioned again in the Grand Lodge

Golden Rule Degree.

Journal of 1822, 1823 and 1824, as the Fourth Degree. These references testify to the fact that the Golden Rule Degree was conferred upon Past Grands who were entitled to membership in the Grand Lodge of Maryland and of the United States, and was originated to mark a distinction between Subordinate and Grand Lodge members. It was a Grand Lodge Degree.

The Royal Purple Degree.

When the separation of the Grand Lodge of the United States from the Grand Lodge of Maryland took place the demand for another degree was felt, so it was received and transmitted to the Grand Master, Wildey, but because of the lack of lectures was not communicated to the Grand Lodge, and at the Grand Lodge session on March 30th, 1825, the date of the installation of the Grand officers of the Grand Lodge of the United States, it was "ordered that the Grand Lodge be informed that there is a color on their Charter for a Degree, which they have not received, and that it will be forwarded as soon as possible."

This undoubtedly alludes to either the charter of the Grand Lodge of the United States, or the charter of the Grand Lodge of Maryland, which was given by the Grand Lodge of the United States. In my opinion it refers to the latter. In the regular Journal, page 76, of the Grand Lodge of the United States proceedings, we find a foot-note as follows: "The degree here alluded to was the Royal Purple Degree. It had been but recently received, and

owing to the want of the appropriate lectures was at the time known only to Grand Master Wildey and Deputy Grand Master Scochburn, of Maryland." These two degrees became at once a permanent part of the Order in America, for at the regular annual communication of the Grand Lodge of the United States, held April 25th, 1826, the following Articles were added to the Constitution:

"ARTICLE 22. All lodges acting under the Grand Lodge of the United States, when having five Past Grands, are at liberty to petition the Grand Lodge for a Grand Charter, with the different degrees belonging to a Grand Lodge, the same not before granted to a Subordinate Lodge, so as to enable them to have a State Grand Lodge, for the government of such states as the same may require.

ARTICLE 23. That a State Grand Charter, together with the Golden Rule and Royal Purple, or Fifth Degree, be charged at twenty dollars, to be paid for on delivery, and all necessary expenses incurred shall be paid by such state as shall apply for the same."

Undoubtedly these two degrees were the products of American mind and ingenuity and therefore soon became recognized throughout the Order.

The Patriarchal Degree.

The Patriarchal Degree was acquired in England in the summer of 1825, by Past Grand McCormick, of Maryland, and was communicated by him to the Grand Lodge of the United States at a meeting of the Grand Committee, September 15th, 1825, and to the Grand Lodge of Maryland, on October 18th, 1825. In

the annual session as mentioned above—April 25th, 1826, we find the following enactment was passed: "The Patriarchal Degree having been received from England," the charge for conferring the same to a Grand Lodge shall be fixed at two dollars and fifty cents. At the close of the regular annual session of April 25th, 1826, we find the Grand Lodge of the United States conferring these three Degrees—the Golden Rule, the Royal Purple and the Patriarchal Degrees—upon the Grand Lodges of the several states, and, therefore, they were only conferred upon Past Grands. In 1826 the Grand Lodges of Massachusetts, New York and Pennsylvania, were in possession of all these degrees.

In the year 1827, a new movement began which took the privilege formerly enjoyed by only Past Grands and bestowed it upon the Scarlet Degree member. On May 6th, 1827, a number of members of the Grand Lodge of Maryland petitioned that body for a charter to institute an Encampment of Patriarchs, granting them the sole right and power to confer the Patriarchal, Golden Rule and Royal Purple Degrees upon members of the *Scarlet Degree.* On May 15th, the charter was granted, and on June 14th, 1827, it was instituted. This was the first Encampment, and afterwards adopted the title of "Jerusalem Encampment, No. I, I. O. O. F.," which title it bears to-day. In 1829 the Grand Lodge of Pennsylvania, instituted a Grand Encampment which

Encampment.

conferred these three degrees until a Subordinate Encampment was instituted. Soon there were five Subordinate Encampments in Pennsylvania. In 1840 all supreme authority was vested in the Sovereign Grand Lodge of I. O. O. F., and uniformity and harmony prevailed over the Patriarchal Odd Fellowship world.

The Encampment Branch of our Order as it is to-day, and as the newly made Patriarch finds it now was unknown, unthought of, and undreamed during the period of struggle for life and recognition from 1819 to 1840. To-day the encampment is well matured and strongly organized. It has its perfectly organized system of laws and usages, and its fascinating and impressive ritual. It has been evolved from a crude fragmentary institution which our fathers in Odd Fellowship knew, to the present perfected, matured and strong organization manifested and revealed to the Patriarchal student of these days. Now, instead of a fragmentary skeleton which is unattractive in many ways, we find beauty, solemnity and grace arrayed in most becoming gowns of exquisite taste.

A brief recapitulation brings out the following facts, viz: the Patriarchial, Golden Rule and Royal Purple Degrees were communicated to the Grand Lodge of the United States. The first degree came from England. The other two degrees were instituted by some person or persons in the United States. These degrees were afterwards communicated by

the Grand Lodge of the United States to the Grand Lodges of the several Jurisdictions. These Grand Lodges granted the sole right of conferring these degrees under certain constitutional restrictions to separate organizations. Finally from these organizations sprang the Grand and Subordinate Encampments as we have them to-day. Although the field of operation for the Encampment is limited to the Scarlet Degree members yet there is hardly a state or territory but that there is a strong representation. The Sovereign Grand Lodge has thrown the strong arm of protection around the Encampments in adding to the importance and value of the Patriarchal Degrees by declaring the Royal Purple Degree a necessary qualification for every representative or member of the Sovereign Grand Lodge and granting to every Grand Encampment with a small constituency as many Grand Representatives to the annual session of the Sovereign Grand Lodge as to the Grand Lodge with a large constituency in the Jurisdiction. The reason given for the first ruling is, that he who deserves high honors in the higher branches of the Order where he legislates for all branches of the Order to do so intelligently must be acquainted with every department. So we say all hail to Patriarchal Odd Fellowship.

Our thought at this time, however, has to do with the Subordinate Encampment; therefore, limited to that field we need to discuss its organization. When five brothers of the Royal Purple De-

gree holding unexpired withdrawal cards who are members of a Subordinate Lodge in good standing, desire to establish a Subordinate Encampment shall petition for a Warrant in the following form:

"*To the Grand Sire, Officers and Members of the Sovereign Grand Lodge of the I. O. O. F.:*

The petition of the undersigned Patriarches, holding withdrawal cards from legal Encampments, (or instructed in the Encampment degrees under commission of the Grand Sire,) respectfully represents that it would be consistent with the advantage of the Order to establish a Subordinate Encampment to be located at——, in the State of——, to be entitled——Encampment No.—. Wherefore, your petitioners, pray that a Warrant may duly issue, in pursuance of the laws of your Grand Body.

Dated at——, this——day of——, 19--."

This petition must be signed by five or more Royal Purple Degree members. The withdrawal cards and fee of Thirty ($30.00) Dollars must accompany the petition for which the warrant and necessary working books will be supplied.

When the petition is granted and the charter is sent to the petitioners the Grand Sire shall appoint a suitable person who shall institute the Encampment at the designated place and upon the appointed time. If there is a Grand Encampment in that Jurisdiction the petition shall be sent to the Grand Patriarch of that Jurisdiction and he shall cause it to be instituted.

When the Subordinate Encampment has been

instituted and all have been vested with the rights of the membership then the members shall proceed with the election of officers who are as follows:—Chief Patriarch, High Priest, Senior Warden, Junior Warden, Scribe and Treasurer who are elected, and a Guide, two Sentinels and four Watches who are appointed by the Chief Patriarch, and two Guards appointed by the High Priest. These officers hold office for six months.

THE JEWELS AND REGALIA OF A SUBORDINATE ENCAMPMENT ARE AS FOLLOWS:

The Jewel of the Chief Patriarch.—Crossed crooks and an alter represented or engraved within a single triangle of yellow metal. *The Regalia.*—Purple collar, trimmed with gold colored fringe or lace, or both.

The Jewel of a High Priest.—The breast plate engraved or stamped within a single triangle of yellow metal. *The Regalia.*—A High Priest robe, etc.

The Jewel of a Senior Warden.—Crossed crooks engraved or stamped within a single triangle of yellow metal. *The Regalia.*—Similar to that worn by the Chief Patriarch.

The Jewel of a Junior Warden.—A single crook engraved or stamped within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Scribe.—Crossed pens engraved or stamped within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Treasurer.—Crossed keys engraved or stamped within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Guide.—A staff engraved or stamped

Chief Patriarch.

High Priest.

Senr Warden.

Junr Warden.

Scribe.

Treasurer

Guard of Tent.

Guide.

Sentinel.

Watch

within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Sentinel.—Crossed swords stamped or engraved within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Watch.—A spear engraved or stamped within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewel of a Guard.—A halberd engraved or stamped within a single triangle of yellow metal. *The Regalia.*—The same as above.

The Jewels of the officers shall be uniform in size and style and shall be made of same quality of metal. The Past Chief Patriarchs wear purple collars trimmed with yellow lace and fringe. The regalia of members of the Subordinate Encampment consists of purple collars trimmed with yellow lace or fringe.

The duties of these officers are such as are usually ascribed to such positions and are minutely outlined in the constitution and By-laws of the Encampment. When properly officered an Encampment becomes a very attractive and entertaining place to receive some of the most vital lessons of life. The different degrees of the Encampment will be considered in their respective order as the candidate receives them in his advancement through the camp. Let us approach carefully and thoughtfully then, to the door and knock for admission into the mysteries so that no instruction shall be lost by us.

FAITH.

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

—F. W. Faber.

Chapter II.

THE PATRIARCHAL DEGREE.

The Departments. The Encampment Odd Fellowship is properly called Patriarchal Odd Fellowship and as such it will be exemplified as far as consistent with the Order. Here we find the three Degrees, viz: Patriarchal, Golden Rule and Royal Purple. The motto of this branch of Odd Fellowship is "Faith, Hope and Charity," and under this banner, guided by these exalted principles of life the Patriarchal Odd Fellow goes forth to work the works of time. These three elements of nobility are the three pillows that support the structure. In the exercising of Faith we lay the foundation for Hope and Hope persuades us to practice the sublimest of all virtues—Charity. It was an inspired writer who said, "And now abideth Faith, Hope and Charity, these three, but the greatest of these is Charity." This branch of Odd Fellowship is pledged to cultivate these three heaven born graces so beautifully set forth in the Sacred Book.

This Branch of the Order has its profound lessons, its instructive symbols and its peculiarly impressive teachings which are sacred to the Patri-

archal Odd Fellow. We must bear in mind the motto of the Order, "Friendship, Love and Truth," is carried into Patriarchal Odd Fellowship and is exemplified in a different coloring under the Encampment motto, "Faith, Hope and Charity." Friendship is perfected into a sublime Faith, Love is personified by an exalted Hope, and Truth is exemplified by a sincere Charity. It is Patriarchal, (Faith, Hope and Charity,) Odd Fellowship, (Friendship, Love and Truth.) What a sublime combination herein expressed.

The first duty, as well as pleasure of the newly instituted Encampment is to increase its membership. This can be done with great credit to Odd Fellowship. There are some members within the pales of Odd Fellowship that should never have been made Odd Fellows, and such individuals should never be invited to become Camp members. When one such does petition for Encampment mysteries the rights of the ballot should be exercised by the true Patriarch. Simply because he is an Odd Fellow in good standing in a respectable Subordinate Lodge is not sufficient proof that he should be admitted into this branch of the Order. If he is not intrinsically worthy reject him as quickly and as forcibly as it is possible. Then and only then will the tone of the superior Degrees be clearly and distinctly audible to the world. To be eligible to enter the Encampment branch of our Order, the Scarlet Degree of the Subordinate Lodge must be attained

and a certificate under the seal of the Subordinate Lodge asserting that the candidate is in good standing in that lodge must accompany the petition for membership in an Encampment. The same or similar process is enacted as when the candidate petitioned a Subordinate Lodge and the same procedure is entered into by the candidate.

The Patriarchal Degree.

The Initiating Degree in Patriarchal or Encampment Odd Fellowship is called the Patriarchal Degree or the Degree of Faith. This Degree was prepared by a Bro. Smith, at Wigan, England, in the year 1825, and submitted to the annual movable committee of the Manchester Unity. It was approved and adoped at that meeting. In the same summer Past Grand McCormick, of Maryland, received it while in England and during the same year he communicated it to the Grand Lodge of the United States. It was immediately made accessible to the Past Grands of the Order. Ever since the revision of 1845, we have had a magnificantly clothed and embellished ritual that has been interesting and attractive. Even though this Degree is the youngest as to time it stands first in order in the Encampment. Because of its position and its character it has given its color to the entire branch of Odd Fellowship.

The Teachings.

The Teachings of this Degree dwell upon perfected Friendship as represented in Faith. We are to-day in the midst of much that is fictitious and deceptive

and we need to get back for meditation to those early days of simplicity and quiet as exemplified in the lives of the patriarch of old dwelling in tents and withdrawn from the glamor and veneer of society, such as we find existed in their day, as well as in ours, in the midst of their flocks and herds they practiced virtues and excellencies almost lost sight of in our day and age. The virtue of true hospitality—the giving of bread and salt to the wayfarer and the stranger (after having satisfied one's self that he is not an enemy in disguise but a true and honest man), was practiced and cultivated to an eminently high degree by these Patriarchs. Their pure, peaceable and honest lives and exalted virtues are beautifully narrated in the sacred pages. It will be well for us to emulate their examples and heed the lessons given. It was Abraham who entertained the Angels of God in the guise of men. By such a story we are taught to entertain strangers because some, who had thought they were caring for and bestowing comfort upon poor humanity, have been the hosts to entertain angels unaware.

It is told in a legion that Abraham, under the title Aram, drove a man—a famishing wayfarer,—from his tent and out into the wilderness to suffer and to want because the stranger did not worship his God. He was reproved and required by Jehovah to call back the stranger, to entertain him, and to bear with him in his differences of opinions and practices. Hospitality to be extended to all creeds,

beliefs and practices if needs be. Bigotry and sectarianism must not be the fields of our pasture but at our tent hospitality must be extended to the stranger of any clime, for we sing:

"May hospitality here reign
With tolerations kindly love,
And Faith each Pilgrim soul sustain,
Until we reach Thy Tent above."

In this life, we, like the Patriarchs of old, are living and traveling in the country of the plains and pilgrim-like are making journeys over barren wastes similar to the wilderness of Paran. We shall meet trials that will severely test our faith and sincerity. We shall need a guide who must vouch for our character and good intentions. The wilderness will more than likely be full of questionable characters and every one must be on his guard. If we are challenged, as we may expect, by those we meet it is always the best policy to tell the truth which is that we are simply herdsmen desiring employment, and our intentions are to finally become Patriarchs. We shall find many tents on our journey, tents of those pastoral chieftains. More than likely as travelers of old we may come even to the tents of Abraham, the Patriarch of Patriarchs.

No Patriarch of all the sacred history occupies so prominent a place in the annals of his times as Abraham. He is the most noted of them all. What faith he had! He was most severely tried when God commanded him to offer up his son Isaac as a

sacrifice to Him. Isaac was the child of promise, born in the old age of Abraham and Sarah and from him the nations of the world were to be blessed. Unhesitatingly Abraham took his beloved child to Mt. Moriah and there prepared to offer him as directed, "accounting that God was able to raise him up, even from the dead." The sacrifice was not completed in a material form but it was perfected in a spiritual way, for Abraham had proven his faith and trust in the Almighty God by his implicit obedience. In seeking to imitate the obedience and spirit of the true Patriarch of Patriarchs we must receive the simplicity and purity of their lives and practice sincere hospitality as one of old, for:

"He could not know of another's woes
And not feel in sorrow too;
He could not know of another's grief
And not seek for kind relief."

HOPE.

Hope springs eternal in the human breast
Man never is but always to be blest. *

Sweet hope! Celestial influence round me shed,
Waving thy silver pinions o'er my head. †

With thee, sweet Hope! resides the heavenly light,
That pours remotest rapture on the sight:
Thine is the charm of life's bewildered way,
That calls each slumbering passion into play,
Waked by thy touch, I see the sister band,
On tiptoe watching, start at thy command,
And fly where'er thy mandate bids them steer,
To pleasure's path or Glory's bright career.

All. All forsook the friendless, guilty mind,
But hope, the charmer, lingered still behind.

Auspicious Hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe;
Won by their sweets, in Nature's languid hour,
The way worn pilgrim seeks thy summer bower.

Congenial Hope! Thy passion—kindling power,
How bright, how strong, in youth's untroubled hour!
On yon proud height, with Genius hand in hand
I see thee 'light and wave thy golden wand.
"Go, child of Heaven! (thy winged words proclaim)
'Tis thine to search the boundless fields of fame!"

Bright as the pillar rose at Heaven's command,
When Israel marched along the desert land,
Blazed through the night on lonely wilds afar,
And told the path—a never setting star;
So, heavenly genius, in thy course divine,
Hope is thy star, her light is ever thine.

Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began—but not to fade—
When all the sister planets have decayed;
When wrapt in fire the realms of either glow,
And Heaven's last thunder shakes the world below;
Thou undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile. §

* Pope. † Keats. § Campbell.

Chapter III.

THE GOLDEN RULE DEGREE.

After having received instruction in the Patriarchal Degree, the Patriarch may advance to the second step of the Encampment, the Golden Rule Degree, or the Degree of Hope. This is one of the most beautiful and instructive degrees in the entire Order. It gives such a dramatic presentation for the practice and development of the motto of Odd Fellowship, "Friendship, Love and Truth," as is seldom imagined by the mind of man. It was the first born of the Encampment Degrees, but the best minds in judgment have placed second in order as the candidate goes through the camp. It is the second tent, hence is the next in order for the Patriarchal candidate.

When the separation of the Subordinate Washington Lodge No. 1, of Baltimore, from the Grand Lodge of Maryland and of the United States, was consummated, and Washington Lodge No. 1 gave up the charter received from England and accepted a Subordinate charter from the Grand Body on February 22d, 1821, then was the Golden Rule Degree born. It was the marked distinction which separated the Grand Lodge member from the Subordinate member. It was conferred upon five Past Grands, who, with Grand Master Wildey composed

the Grand Lodge at that session, and the following resolution was adopted: "That each member pay to the Grand Lodge *seventy-five cents* for the Golden Rule Degree." This Degree, according to the Grand Lodge Journal was conferred every three months in 1822, 1823 and 1824, upon members at their admission to the Grand Lodge, after being elected to receive the Degree. This was conferred quarterly by the Grand Committee assembling and not the Grand Lodge. On August 22d, 1822, it was "*Resolved*, That the sum of *One Dollar* be charged for the Golden Rule Degree." And on November 22d, 1823, it was ordered "that the election to the fourth (G. R.) Degree shall be by ballot." At the organization of the Grand Lodge of the United States as separate and distinct from the Grand Lodge of Maryland, on February 26th, 1825, this degree, with the other degrees, was communicated as imperatively a part of the Grand Lodges of the different Jurisdictions to distinguish a Grand Lodge member from a Subordinate Lodge member. Most likely, however, when Grand Master Wildey instituted the Grand Lodges of Pennsylvania, New York and Massachusetts, in 1823, he communicated the Golden Rule Degree to them as the Grand Lodge Degree.

At the time of its introduction in 1821, the Golden Rule Degree was "a barren sketch, without drapery." It had little else beyond the teachings of the Golden Rule as enunciated by the founder

of the Christian church with the sign and password. It had no lecturers but its teachings were considered so practicable that the constitution of the Grand Lodge of Maryland and of the United States as adopted in 1821, required that it be "read every quarter" at the Grand Lodge committee session.

The Teachings.

The lessons taught in this Degree are of the very highest caste, and the ceremonies used to exemplify the lessons are so trite, pertinent and impressive that the Golden Rule Degree was considered and declared by intelligent Odd Fellowship as the finest and best Degree of the Order. This Degree teaches the sublime lesson of toleration. It sets forth the truth that all men cannot and will not think alike on all the great themes of life. Therefore we must think and act for ourselves and permit others to do the same. All we need to do is to look around us to see that humanity is not one people but is comprised of many peoples' and races, each differing from the other in language, customs, religions, complexions and methods of life. Many are without the least touch of refinement and so debased as to engage in the most cruel savagery known. Differences of opinion would open the door of persecution in their midst, despite the fact that no true man hesitates to declare his opinion and principles if it is vitally necessary even though racks, prisons, swords and torture await him.

This Degree groups before the mind of the student typical representations of all ages, all places, all nations, all tongues, and all peoples with their different training in science and art; saturated and biased by different opinions, faith and interest; and for all these the Degree of Hope lays down as a common platform upon which to act, the Golden Rule, "Whatsoever ye would that men should do to you, do ye also even to them." This Degree abjures bigotry and prejudices and urges toleration toward all men. Brotherly love to all mankind must actuate every true Loyal Patriarchal Odd Fellow. The families of men form but one family, the widespread races constitute but one race and the different nationalities are only phases of a common image of Divinity. Therefore all men should become brothers, and exercise toward each other the law of fraternity as found expressed in the Golden Rule. It does not matter if they do have different manners, customs and prejudices, our duty is apparent. We are to labor for the coming era when man will regard the interests of his brother-man in every attitude he assumes. Then shall the implements of war be turned into machinery of peace, and brotherly love shall control and move every heart.

Patriarchal Odd Fellowship perfects brotherly love in an eternal hope, so that in every man, it matters not as to his race, color or previous condition of servitude, there are the sublimest possibilities, and as an image of the Divine he has the im-

perial right to demand due and just consideration and treatment from every brother-man. Only Hope, begotten of the holiest and most sublime Faith, can span the distance between what is found in man and what he ought to be and what he can be if he will, when all else is dead and forever gone "hope stays and half our joys renew." "Hope springs eternal in the human breast" and man is forever in the future to be blessed as never in the days gone by.

"Hope sets the stamp of vanity on all
That men have deem'd substantial since the fall,
Hope with uplifted foot set free from earth,
Pants for the peace of her ethereal birth,
On steady wings sails through the immense abyss,
Plucks amaranthine joys from bowers of bliss,
And crowns the soul, while yet a mourner here,
With wreaths like those triumphant spirits wear,
Hope, as an anchor, firm and sure, holds fast
The christians vessel, and defies the blast,
Hope! Nothing else can nourish and secure
His new born virtues and preserve him pure.

Intolerance has been a monster of so fearful mein that it has laid waste many a fair field and dwarfed many a soul with brightest prospects. History leaves the traces of the evil broadcast among civilizations as well as in the midst of barbarism. Rome was so intolerant that she considered all other nations as beneath her and called them slaves. Whenever her matchless armies swept over the hills and plains of an alien people her pathway was visible from there to the imperial city by the bleach-

ing bones and emaciated remnants of the captives who were being taken for slaves to serve in Roman households and at Roman command. So extensively was this practiced that at one time the slaves in the imperial city outnumbered the citizens. Slaves were from all walks of life. Some of the brightest geniuses that ever swept across the intellectual sky of that age were slaves whose lives were subject to the master's will. Intolerance made them so. The triumphal entry into the city must be graced by the highest and mightiest of the enemies courts. So kingly forms, queenly attributes, imperial geniuses and princely characters were dragged into the dust under the labelling of slaves, branded the objects of scorn and ridicule by the monster—intolerance.

We are not wholly free from such attitudes of thought and life even yet, and this degree needs to be emphasized more and more among the children of men. We too often look down upon any one who is not an American or has not taken out naturalization papers. We too often think all who belong to another political party from the one to which we adhere are insincere, anarchists, thieves and robbers, without any patriotism and without any manhood. We too often think our church, our creed and our method of worship are the only ones, and that he who believes otherwise, belongs to another church and has a different mode of worship than we, or has no allegiance at all, will surely go

to hell. We not only think so but we say so and make ourselves ridiculous before an intelligent people and before God. We, like the church of the middle ages, are anathematizing everything and everybody until anathemas are filling the air, all because of intolerance.

Toleration is a needed virtue. Our brother has as much right to his view as we have to ours. We should think and let think. It is our duty to find the truth and in a brotherly way impart the truth and not anathemarize. God is Father over us all.

CHARITY.

'Tis truth divine exhibited on earth,
Gives charity her being and her birth.

* * * * * * * *

Some men make gain a fountain, whence proceeds
A stream of liberal and heroic deeds;
The swell of pity, not be confined
Within the scanty limits of the mind,
Disdains the bank and throws the golden sands
A rich deposit on the bordering lands;
These have an ear for His paternal call,
Who makes some rich for the supply of all,
God's gift with pleasure in His praise employ.

* * * * * * *

Blessed with all wealth can give thee, to resign
Joys doubly sweet to feelings quick as thine,
To quit the bliss thy rural scenes bestow,
To seek a nobler amidst scenes and woes
To traverse seas, range kingdoms, and bring home,
Not the proud monuments of Greece and Rome,
But knowledge such as dungeons teach
And only sympathy like thine could reach;
Speaks a divine ambition and a zeal,
The noblest patriot might be proud to feel.
Oh that the voice of clamor and debate
That pleads for peace till it disturbs the state
Were hush'd in favor of thy generous plea
The poor thy clients, and Heaven's smile thy fee.

—William Cooper.

Chapter IV.

THE ROYAL PURPLE DEGREE.

The enthusiastic Patriarch who has been thoroughly imbued with the instructions of the two preceding degrees will desire to continue the journey through the camp at once. He expects new sights to meet his eye as he proceeds and he will not be disappointed. The Royal Purple Degree is the last degree in Patriarchal Odd Fellowship. More than this, it is the summit of the Order, the highest point to be reached, the very climax of the institution. Anything outside and beyond this is a side foot path that explores but does not reach any higher point. It does not make any difference how well one is versed in all the Subordinate and Grand Lodge Official Degrees, or how thoroughly informed he is in the preceding degrees of the Encampment, or how familiar he is with the Rebekah Degree he cannot enter the Sovereign Grand Lodge without the instructions of the Royal Purple Degree. This Degree is a pre-requisite to the position of Grand Representative and is the assurance that all the preceding degrees have been received. It is indeed the climax of Degrees.

The Importance of This Degree.

When the Grand Lodge of the United States was separated from the Grand Lodge of Maryland,

on February 26th, 1825, and the Grand charter received from England, October 23d, 1820, was committed to the care of members constituting the Grand Lodge of the United States the Royal Purple Degree was born. It was a child which began its existence on American soil and was often called the "Fifth Degree." It was a very acceptable child too for it followed the Golden Rule Degree, "the Fourth Degree," chronologically. History concedes the fact that it is an American product. Who originated and constructed it no records tell us. Its name was often changed and was chronologically known as the "Past Grand's Degree," the "Mazarine Blue Degree," the "Purple Degree," and finally the "Royal Purple Degree," or the "Degree of Charity." The degree was well received everywhere and soon became firmly established as part of the Order. In 1826, it was made one of the prerequisites to membership in the Grand Lodge and was bestowed, with the other degrees of the Grand Lodge, to the Encampment branch. Now it occupies the honored position of the last degree and climax in the Order.

The Teachings.

In this Degree we need to remember that truth is perfected in charity. Here we learn thoroughly the true philosophy of life, a philosophy of life that portrays to man how he is to discern between the true and the false, and leads him to study himself, and his surroundings. Very quickly he finds out his errors and mistakes under such tutelage and learns how

to avoid, yea, shun them as poisonous things that crawl, hidden in the grass to send death with every stroke. He learns, and that profoundly too, how to appreciate the good that he may have done as well as what others have done and left as heritages to him and his. He will then long to do every possible good as a blessing to the future. Before his obscured world vividly appears the necessity of making the best possible use of life's conditions, both the advantages and the hindrances, for here he is taught to see both the broad and narrow paths of life and their ultimate results.

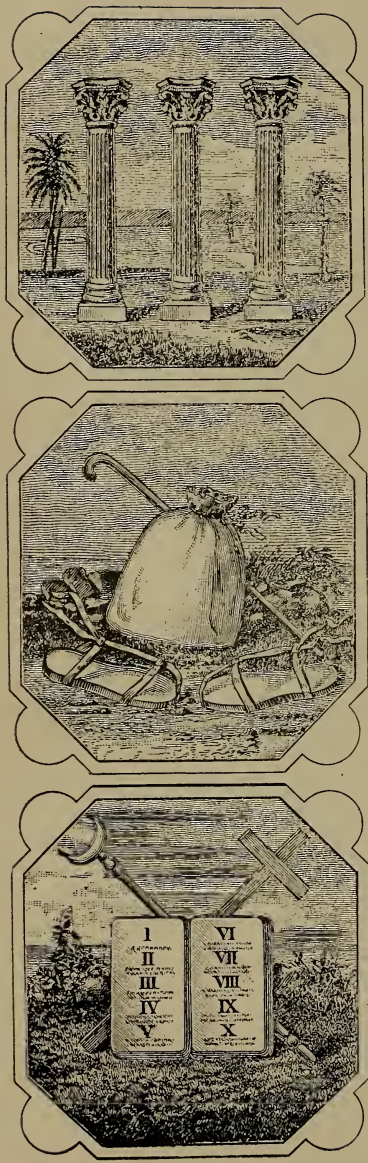
A Guide Necessary.

This life is a journey filled with bitter temptations, great difficulties and hotly contended struggles. Well does man need, at the very beginning of the journey and all the way through, a guide to warn him of approaching dangers and to direct him in advoiding the pitfalls that bring ruin and defeat to thousands. It may be the one who directs you as a faithful guide during childhood or youth will be called away and never meet you again. It may happen that the companion of your manhood, who has been such a stay and comfort amid the scenes of that period must depart forever and leave you in the darkness and alone. It may be when you are old and must stretch forth your hands for another to gird you, some one else will come to minister to your needs only at eventide when you begin to depend upon him, also to depart again renewing your

sorrow and your woe. But have faith in God and hope for better things. Surely some one practicing charity will come your way and minister to your needs. Be sure to remember that the saintly character inspired of God said, "it shall come to pass, that at evening time it shall be light," therefore have faith and despair not for God watches over his own. The journey, 'tis true, is through a wilderness of night in the midst of tangled, interwoven thickets, over rough and rugged rocks, through swift and swollen streams, on bending, breaking bridges, down slippery, sleety steeps, over craggy, crevised clefts, during the dashing, blinding storms, lighted only by the vivid flash of the leaping and crashing lightenings over-head. Here and there at all hands are heard the roar of war and the clash of arms. When the silence of solitude comes, even then the siren voice of temptation is heard chanting a sweet and enamoring lay. Will the poor pilgrim get safely to his journey's end? He will, if he exercises courage and patience, at last reach the haven of safety so long desired and there he will find light, safety, protection and repose; light for all obscure places, safety from all dangers and pitfalls, protection from the storms and exposures of life and repose to his exhausted energy and strength. In the Royal Purple Degree these conditions are clearly, forcibly and beautifully set forth for the contemplation of the weary traveler who has experienced all these stages of the journey of life in

miniature. What a lesson it gives as to the right attitudes to assume toward the way farer. The pilgrim in the midst of the conflicts of life needs the open door and the hearty grasp of the hand in welcome. He should have the friendly counsel of the patriarch who has passed through similar vicissitudes and scenes. If any one ever needed true and loyal hospitality, willing and cheerful assistance, and deep and expressive sympathy it is he who is in the midst of life's perplexities, enduring its storms and accidents and over all being life's deep shadows and covered sky. On him let us bestow our very best gift. For in this briefly allotted life we have but barely time enough to do what we should do. It is only the good or ill we accomplish that will live among men as our bequeathment to them when we are gone. Our bodies soon will moulder in the silent tomb to await the resurrection morning, and our spirits will soon go to God who gave them. Nothing of us will be left behind save as we live in others' lives by acts done while in the flesh. Involuntarily the prayer of the Psalmist comes to us: "So teach us to number our days that we may apply our hearts unto wisdom."

The Pilgrim.



EMBLEMS OF THE SUBORDINATE ENCAMPMENTS.

CHAPTER V.

THE EMBLEMS OF PATRIARCHAL ODD FELLOWSHIP.

We are under the necessity of clustering all the Emblems of the Emcampment together for they all belong to each degree in this branch of the Order. Previous to this branch each degree had its own special emblems but not so in Patriarchal Odd Fellowship. These emblems of the Encampment, which are seven in number, are very beautiful in their teachings and, as we unfold their beauty, they demand our most careful thought.

The Shepherd's Crook.

Probably the emblem that means the most to the true Patriarch is the Shepherd's Crook, that instrument used by the herdsman for defense and assistance. It may be that grave dangers will lurk in our path and we need something with which to ward off the antagonist and defend ourselves from bodily injury. The thief or the robber may come upon us at an unexpected moment and attack us. There will be no time for summoning help or providing instruments of defense. Whatever is done must be done quickly and whatsoever is used for defense must be that which is at hand. The attack is fierce and determined and life hangs in the balance, grave results will issue from the outcome of the conflict.

The Shepherd's Crook is a handy weapon and has saved many a life and large flocks from the hand of the destroyer. In the journeys over the plains and up the mountain sides the herdsman needs support. How weary one grows and how heavy one becomes. Only the user knows how beneficial the crook is to assist over the tedious places and to enable the shepherd to reach the brow of the hill. When the herds wander away and some member falls into pits or places of danger the crook becomes the herdsman's means of extricating them from the snares and the pitfalls. Thus the shepherd's crook unites in itself the staff and the weapon, and becomes indispensible to the one who expects to become a Patriarch.

The Altar of Sacrifice.

The desire to worship was born in the heart of man. He must needs look to a power above his own, an all embracing power without himself and to a personality that is distinctly superior to all personalities within him or around him. Early in the history of the human race the idea of sacrifice was revealed to man from heaven. When the Savior was promised the idea of Redemption became inseparably involved with the idea of a human sacrifice that would atone for transgression and for sin. When the sacrificial lamb was consumed on Abel's alter it was typical of the great offering of the Lamb of God who would bring the promised deliverance for man. When the children of Israel were about to be delivered the

paschal Lamb was a male "without spot or blemish," pointing to and indicating the blamelessness and sinless character of the Son of God, the immaculate son of Mary.

In the Patriarchal Degree we have illustrated the sacrifice of Isaac, the son, offered by Abraham, the father, as a trial and test of faith in God. Abraham, a friend of God, received the promise of a Son "in whom all the families of the earth should be blessed." For years no son came. Sarah was old and Abraham was infirm. Never doubting God, Abraham thought it might be that Eleazar, his faithful servant and steward, would be his heir and through him this great blessing come to the world. When Ishmæl was born unto him by Hagar he thought surely he was to be his heir and the one in whom the promise was to be fulfilled. When in old age Sarah gave birth to Isaac all of Abraham's hopes were centred in the new born son. Here in very truth must be the son and heir according to the promise. When God had fixed on the dearest object of Abraham's heart—Isaac, and demanded him as a sacrifice to be offered on Mt. Moriah, it must have been with a heavy heart that he complied. What a fearful journey that must have been from his tents and dwelling place to Mt. Moriah. What a feeling he must have had when he said to his servants, "Stay ye here and I and the lad will go up yonder to worship." See the picture of father and son going up the mountain, the son with

the wood upon his shoulder and the father with the fire brands in one hand and the knife, with which to kill the sacrifice, in the other. Fearfully painful must have been this ascent up the mountain side. So absorbed was the devoted worshiper in his painful reverie that when Isaac said, "My father," Abraham was startled and was aroused and said, "Here am I, my son." Then Isaac inquired, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" "My son, God will provide himself a lamb for a burnt offering," answers the father. How tender and how touching must have been the conversation between father and son up on the mountain height after the alter had been built as the father made known the Divine requirement, for we read that Isaac submitted to be bound and to be laid upon the alter. See the old Patriarch clutch the knife and raise his hand. Just then God's voice fell from the portals of heaven upon his ear, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." The arms fall helpless to his side. What wonderful love and gratitude must have filled Abraham's heart at the deliverance of his beloved son. This emblem teaches us that any sacrifice God requires of us should not be refused but with a sublime faith we should make the offering, ever looking up to him. Selfish purposes and ungenerous impulses must be

crushed and offered on the altar of Friendship, Love and Truth. We need heaven's blessing and assistance upon every endeavor of our hands. We are too weak and prone to error to be without divine succor and guidance. Therefore with a simple but perfect trust in God let us commit our acts and ways unto him, "and verily we shall be fed."

The Altar of Incense.

The third emblem points us back to the worship of the chosen people—Israel—under the Mosaic dispensation, while the tabernacle dwelt among men and represented the abode of the Lord God Jehovah in the midst of his own. "The Altar of Incense was situated in the centre of the holy place, which was the approach to the Holy of Holies. On the right hand were the seven Golden Candlesticks and on the left was the table of Shewbread. The priest who ministered in the tabernacle burnt incense on the altar while the morning and evening sacrifices were being offered on the altar of burnt offering without in the outer court of the tabernacle. While the people bowed before Jehovah and prayed in silence without the priest burnt incense and offered prayer and thanksgiving to God within." This symbol teaches us the importance of sending up to God our thanksgiving and gratitude in prayer and praise. The necessity of right hearts before God commends itself to us for He will only accept the sacrifices of a "broken spirit and a contrite heart." The altar must be properly prepared and the gift

rightly placed upon it and offered in an acceptible manner. Then it will be pleasing in his sight. Therefore let thy offering be submitted in all simplicity and purity of heart. Approach the altar in the spirit of humility and of love and ask His blessing upon all mankind. Let the principles of reverence for God, filial fear, faith, submission and devotion be exercised and thy worship shall be like a sweet smelling savor to Him to whom the offering is made, and it will insure his countenance and support forever.

How often we need His guidance. There is not an hour but His protection and care are evidenced to us. We owe to the Almighty a continued praise and thanksgiving for His many blessings showered upon us. Only he who possesses a cold and unfeeling heart, filled with selfishness and rebellion, should withhold his thank offering to God for His unstinted, ever abounding and lavishing gifts upon man. Base ingratitude can never abide in the true heart of an ardent Patriarchal Odd Fellow.

The Patriarchal Tent.

The fourth emblem signifies to the student of Odd Fellowship the habitation of the Patriarchs, for they dwelt in tents. When the tent was first used no history brings us record. We read of Jabal who "was the Father of such as dwell in tents, and of such as have cattle." Following his profession he must necessarily move his flocks and his herds from pasture to pasture for food and shelter, so his dwelling must

have been movable. Abraham and his decendants undoubtedly lived in tents for we read of them "casting their tents." These Patriarchs whose employment was tending flocks cultivated the social virtues and were happy because they were true and good. These great men developed character worthy of our most careful imitation. They were unostentatious, true and sincere and their friendship was manifested in their hearty entertainment of the wayfarer, even though a stranger. Distress was never left unalleviated if it were in human power to alleviate it.

The Patriarchal tent reminds us of the extended pilgrimage of the Israelites from Egyptian bondage to the liberty of the promised land. How like our own life's journey. We pitch our tents from place to place in the wilderness of life. We are on a journey from bondage to liberty. Soon, however, the tent poles so often set up in new abodes will be set up for the last time on the banks of the river of death. When the barge sweeps over to take us across, Arab-like we will fold our tents and glide away, over the cold stream and enter the Eternal City and there pitch our tents for the last time.

The Patriarchal Tent is also a symbol of peace, comfort and hospitality, the prominent characteristics of the Patriarch of old, and ever impresses upon us the necessity of cultivating these virtues if we ever expect to enjoy the contentment resulting from their possession. If we imitate the ex-

ample these Patriarchs bring us verily we too shall rightly enjoy what they enjoyed, and our faces shall shine as did theirs with hearty good will and welcome.

The Three Pillars.

The fifth emblem represents the three great elements of nobility—Faith, Hope and Charity. It alludes to that beautiful passage of Scripture from the inspired pen of a noble heart, "and now abideth faith, hope and charity, these three, but the greatest of these is charity." We are accustomed to exercise faith in every day life. We steadfastly pursue our burdensome duties, confident that soon our labors will be abundantly rewarded. The innocent infant in its mother's arms sweetly smiles into her face, evincing its faith, for it has recognized the face of a friend. Faith forms the very bond of life, society and government. Faith is the shield for the unprotected, even when in the thickest of the battle. Faith is strength to the feeble and cheers on to final achievement. Faith is the very joy to the careworn and the weary, thus making life a park with great promises and refinement. Destroy faith and humanity is at once robbed and stripped of all its true enjoyment. Such faith as makes life the fullest is expressed in these words, "Trust in God," or those other words spoken by the inspired and holy teacher, "Have faith in God."

The handmaiden to faith is Hope. Hope cheers the fast sinking soul in the hour of intense distress.

It fringes and lines every cloud with a brilliantly shining silver lining. It opens the gate to the portals of eternity and leads the soul with tripping feet to the presence of God. "Hope has a throne in every bosom and a shrine in every heart" for man is always to be blessed.

Charity is the queen, the brightest and the best of the virtues. Charity is not that which prompts cold alms-giving, but is manifested in that spirit which sympathizes with suffering and bears the severest test of adversity. Swayed by its attractive and redeeming influences we can lead the erring to repentance, soften the obstinate and bitter heart and reclaim the vicious and vengeful to paths of righteousness. Let us have "Faith in God, Hope in immortality, and Charity to all mankind. The greatest of these three is Charity; for our Faith may be lost to sight; Hope end in fruition; but Charity extends beyond the grave, through the boundless realms of eternity."

The sixth emblem is composed by the grouping of the scrip, sandals and staff, and by these we are reminded that life is a journey and that this abiding place here is very uncertain. Man is a traveler. Being engaged in making a very important journey he has prepared himself with a scrip, sandals and staff. The *Scrip* is that which contains what is needful for subsistence during the journey. The Israelites, when about to leave Egypt, made for themselves as

The Scrip, Sandals. and Staff.

scrippage unleavened bread on which to subsist for a time while making their hurried marches. They also prepared for themselves sandals and put them on their feet to protect them while walking along the hard roads and on the sands of the desert. They fashioned also a staff to assist them in their journey. So our life is a journey begun in infancy and ending in old age if not before. We enjoy childhood with its bloom, vigor and fire of youth. We rejoice in the freshness, beauty and love of pleasure that colors the transition from childhood to maturity. We praise the manhood and the sterner realities of life that are shown in the struggle to gain the climax of achievement in maturity, and we sympathize with and endeavor to assist those who are infirm and feel that the "grasshopper becomes a burden and desire fails." Such is the course of the journey of life.

This emblem teaches us that we should make careful preparation and use all due diligence to get ready for the events of life. We are under great obligations to shapen every instrument that will necessarily facilitate our work and advancement. The bodily and spiritual natures need to be freed and strengthened. The feet should be shod to enable them to endure every hardship. The staff is necessary for a support and stay amid the trials and the dangers on the road. Our duty is not fully accomplished until we have done our very best. Then when life is ended and we stand at the thres-

hold of the realms of light the Great Shepherd's rod and staff will comfort us.

The Table of Stone, Cross and Crescent.

The last emblem reminds us of Moses, the servant of God, and leader of the children of Israel, on the top of Mt. Sinai, who for forty days and forty nights abode in the clouds that covered the mountain at the time when God came down upon it to bring to mankind the decalogue or ten commandments. This code of laws is perfect. There has been no need for amendment or alteration. It is now as well fitted to man's needs as when first given amid Mt. Sinai's smoke and cloud, rolling thunder and leaping lightenings. For here we are taught to regulate all our thoughts and actions by its revelation and not neglect or forget our duty to God or to our fellowmen. Men may jeer and scoff at the Ten Commandments but every virtuous and ideal man walks in their light and obeys their mandates and heeds their lessons. They are far more enduring in the hearts and lives of men than on the marble tablets as given to the children of men.

The tables of stone, containing the moral law, present a common basis of worship and morals for all men of all nations. The Jew and Christian alike hold sacred the decalogue. The Mohammedan also recognizes his indebtedness to the same code and he too joins in the common praise of thanksgiving for the Ten Commandments. So the cross on one side and the crescent on the other

both receive inspiration and instruction from the Tables of Stone, and sing their songs of adoration in perfect harmony. It is true they differ in faith and mode of worship. There are prejudices that spring up, grow and are fostered, which should be trampled underfoot. Every man should seek the truth and live in its light, and then enjoy the sacred right of worshiping "God according to the dictates of his own conscience." God is our father and all men are sons of God—hence brothers beloved. In this emblem the cross and crescent teach us toleration. We are to enjoy our religious rights and privileges and allow others to do the same. In other words we are "to think and let think," worship and let worship.

Chapter VI.

THE PATRIARCHS MILITANT.

Probably no development in the Order furnishes a more interesting chapter than the development of the *Uniformed Movement.* This touches, however, only in a slight degree the vital life of the Patriarchal branch. As early as 1867 the agitation began in the Encampment for a uniform to be worn by the Royal Purple Degree members in public parade. Two different opinions were abroad. One opinion advocated the benefit, declaring the Order

would lose caste and ground if it did not have a uniform. There were other uniformed orders that would draw members who would join the Independent Order of Odd Fellows if that attraction were presented. The other opinion set forth the disadvantages and hindrances, saying it would be simply aping other associations and drive away the eligible and desirable poor man and man of limited means—such men as we could not afford to lose. In March, 1870, Grand Sire Farnsworth issued a proclamation against the wearing of "swords, chapeaux, gauntlets, and so forth," labelling such acts as "an innovation upon our system." This view was supported by the Sovereign Grand Lodge in session of that year. At the same session, however, the entering wedge was placed when the following resolution was considered and adopted:

"That Subordinate Encampments, when they appear in public, may wear such uniform style of head dress, as may be approved by the Grand Patriarch of the Jurisdiction."

Nothing of importance was done until the Sovereign Grand Lodge Session of 1872. After a resolution, offered by Representative Rand, of Massachusetts, commending the wearing of uniforms and showing the advantages gained thereby, was referred to a special committee and recommended for adoption, the Sovereign Grand Lodge accepted the resolution providing, "That Encampments be permitted to wear such style of street uniform, on

parade, as may be sanctioned by the Grand Encampment of their respective Jurisdiction." From this on the uniformed movement was a certainty. It was but natural that different uniforms would be adopted in the different jurisdictions, so at the annual meeting of the Sovereign Grand Lodge of 1873 a special committee of five was raised by that body to arrange a suitable street uniform, and at the session of 1874 the committee reported. The report was adopted providing for "the uniform of the Patriarchal Branch of the Order to be worn on public occasions."

Immediately the desire was expressed for a Degree of Uniformed Patriarchs. This agitation grew apace until 1879 it assumed a tangible form. At that session of the Sovereign Grand Lodge that body reported against the feasibility of such a degree, but made it possible for the Uniformed Patriarchs to make laws governing their own action. Nothing better could have been asked to insure success to the agitation, and here a second entrance wedge was placed for the advancement of the movement. In 1881 several jurisdictions asked for a special degree. At that session a special committee of five was raised to prepare and report, without expense to the Grand Lodge, at the next session, "a degree suitable and appropriate for the purposes desired." In 1882 the committee reported and the report was adopted almost unanimously.

During the years 1881 and 1882 a movement

began and was carried on by certain Odd Fellows in Wisconsin called "*The Patriarchal Circle.*" This was a secret organization using the prestige of the order and the uniforms of the Patriarchs. Addressed circulars were sent out to members of the order in other localities asking and urging them to become members of the society. At the Sovereign Grand Lodge session of 1881 the Grand Sire, Glenn, referred to this society. In 1882 he again mentioned the work of the organization. A resolution was passed outlawing "The Patriarchal Circle," and the Grand Sire did his best to bring harmony between the Grand Lodge action of 1882 and the secret society. Little heed was given to the action of the Grand body until 1885, when a resolution was adopted requiring that after January 1, 1886, any Odd Fellow who should retain his membership in "The Patriarchal Circle," should be expelled from the Order; that the Grand Sire was clothed with power to prevent brothers in the Order becoming members of this secret society and continuing as such, and to compel the Grand Lodges of the various Jurisdictions, to enforce the action of the Sovereign Grand Lodge upon penalty of the forfeit of their charter should they neglect or refuse to obey the law. This act was effective.

After the establishment of the Uniformed Camp Degree in 1882, everything was not wholly satisfactory. The name did not suit. So in 1883 a resolution was passed enjoining the committee on

the Patriarchal branch to report at the next session a more suitable name for the Uniformed Degree. In 1884 the committee recommended that a special committee of three be raised who should "ascertain what changes, revisions, alterations, amendments and legislation may be necessary in order to make the Degree as satisfactory and effective as possible, and report the same at the next session." The Grand Sire appointed Representatives Albin, of New Hampshire; Underwood, of Kentucky, and Stevens, of Minnesota. This committee reported a revised Degree which was exemplified before the Sovereign Grand Lodge by the Royal Purple Degree Odd Fellows; now known as Canton Underwood No. 7, of Louisville, Kentucky. The Grand Lodge thanked them "for the great aid which they gave to the committee and for the soldierly, chivalrous and perfect manner in which they exemplified the Degree of Patriarchs Militant." This report was adopted and the Uniformed Camp Degree became "The Patriarchs Militant," which means "peaceful ruler serving as a soldier," or "just soldier," whose motto is "Univeral Justice," and whose battle cry is "Peace or War, Peace if possible, War if necessary." The members were to be called "*Chevaliers.*" Soon the wisdom of the change was evident and it attracted a widespread popularity that assured its success.

In 1885 Representative J. C. Underwood, of Kentucky, was made Lieutenant General of the Pa-

triarchs Militant, and in 1887 the High Commission consisting of the Grand Sire, the Deputy Grand Sire and the Chairman of the Judiciary Committee submitted a recommendation, establishing three degrees entitled, "the Grand Decoration of Chivalry, to be conferred by the Commander of Patriarchs Militant upon chevaliers whom he shall select." "The Decoration of Chivalry by the Commanders of Departments upon chevaliers whom they may select and those recommended by cantons," and "the Decoration of Chivalry for a lady, to be conferred by the Commander of Patriarchs Militant upon Daughters of Rebekah selected by himself and by Commanders of Departments upon such Daughters of Rebekah and other ladies, who are the wives of chevaliers, as may be recommended by lodges of the Degree of Rebekah." *

It requires fifteen members, called chevaliers, to constitute a Canton, the unit of organization, having the following officers: Captain or Commander, Lieutenant, Ensign, Clerk, Accountant, Standard Bearer, Guard, Sentinel and Picket. The first five are elected by the Canton and the remaining were appointed by the Captain. No public parade could take place with less than twenty-seven. The maximum number of chevaliers in a Canton is sixty-three. If it grew to ninety, twenty-seven of that number could elect a second set of officers, and by joining with other organizations form a Grand Canton. The

*See Journal pages 10876-10890.

higher organizations such as Regiments, Brigades, Divisions, etc., follow the plan of the regular army, with general officers, staffs, and all necessary officers, equipments, etc. The meetings of the Cantons are held once a month. The uniform was very elaborate and showy and from the first proved exceedingly popular throughout the Order.

At the Sovereign Grand Lodge session of 1893 a radical revision took place. A new code was adopted which provided for an organization according to states, territories and provinces. Each jurisdiction became a department and each Canton was under the direct and immediate surpervision of the Department Commander of the jurisdiction in which it was located. The Grand Sire was made the Commander-in-Chief of all the departments; the Grand Secretary of the Sovereign Grand Lodge was made the Adjutant General. All warrants for a Canton came through the Department Commanders and were issued by the Sovereign Grand Lodge. Each succeeding session of this Grand body since 1893, has witnessed a few changes, but all of them are toward strengthening the present plan of organization and unification. The wisdom of these changes so far has been apparent. Each chevalier is conforming more or less to these requirements in making the Patriarchs Militant a strong military organization, which for devotion to principle and beauty of appearance in public parade is fast becoming one of the most attractive Orders.

Some people are born navigators of the seas, some are born to the active fields of commerce and business life, some are born explorers and discovers under a foreign sun, some are born for research and investigation, some are born to a high and holy calling, and some are emphatically military in their characteristics and for them the glitter and parade of life will form the inspiration to generous acts. To those who are engaged in milder pursuits yet possess the military bent this branch of our Order appeals. It is a good thing for the martial spirit to dwell with the civilian. The rugged son of toil needs the discipline. The delicate man given to clerical duties and the artisan both need the exercise and practice of the camp life. Before each we lay our thank-offering and to each we offer in the Patriarchs Militant a pleasure, a recreation and a social relation that bring their special charm and attraction. So to-day we hear of the Canton or the Patriarchs Militant as the Uniformed Branch of Odd Fellowship. The years of its activity alone tell of its victories and its advancement. By these we must arrive at our judgment.

THE GRAND BODIES.

Chapter I.

THE GRAND LODGE.

The necessity for a Grand Lodge early evidenced itself to the members in this country. When the first charter and dispensation came it was a grant to a Grand Lodge. Every one interested in Odd Fellowship, both in England and America, recognized that some source must exist from which grants and privileges might be received if necessary, so the charter received October 23d, 1820, read: "The Grand Lodge of Maryland and of the United States," but this charter was delivered into the hands and keeping of an Independent Subordinate Lodge, "Washington Lodge No. 1, of Baltimore. The conflicting duties of the legislative and operative Odd Fellowship soon evinced the necessity of a separation and on February 22d, 1821, Washington Lodge No. 1, surrendered the Grand Charter committed to its trust to "the Grand Lodge of Maryland and of the United States," which was organized that day with the understanding that the Washington Lodge No. 1, should receive a Subordinate charter from the newly organized "Grand Lodge of Maryland and of the United States." After Grand Lodges were organized by Grand Master Wildey, in New York, Massachusetts, and Pennsylvania, in 1823, it became necessary, because of conflicting rights of

the different Grand Lodges to separate the functions of the Grand Lodge of Maryland from those of the Grand Lodge of the United States. A Grand Committee meeting on April 15th, 1824, resolved, "That the Grand charter of Maryland and of the United States be vested in the Past Grands of the Grand Lodge of the United States, and that Maryland should receive a Grand Charter from the same; and, therefore, resign all claim or title to or from it other than in common with the other Grand Lodges; which said Grand Charter shall have and contain in the engrossing thereof, a clause representing the said investment and condition; and, further, that the Grand Lodge of Maryland and of the United States, doth give the said charter on conditions that they keep the Grand Lodge of the United States in Maryland." Then a committee was appointed to draft a constitution for the Grand Lodge of the United States, which reported August 23d, 1824. The result of their labors was adopted and forwarded to each of the Grand Lodges for concurrence. The annual meeting of the Grand Lodge of Maryland and of the United States, held on November 22d, 1824, was the last held in its dual relation. A preliminary meeting of the Grand Lodge of the United States was held on January 15th, 1825, at which the constitution reported by the committee was presented and accepted. Thus began in reality the separate existence of the Grand Lodge of Maryland from the Grand Lodge of the United States.

From January 15th, 1825, each Grand Lodge of the several states was amenable to the Grand Lodge of the United States and every Subordinate Lodge in a Jurisdiction where there existed a Grand Lodge was subject to the Grand Lodge of that state. The evolution and separation of the Grand Lodge of the several states were the most normal results of a wide-awake and growing institution that was seeking the highest.

Now when it is desirable to organize a Grand Lodge in a state, district or territory where there is no such organization, and ten or more Subordinate lodges agree that a Grand Lodge would contribute to the general interest of Odd Fellowship a notice must be sent to all the Subordinate lodges, in the proposed Jurisdiction, inviting them to meet for consultation at some convenient time and place. Each lodge shall appoint one or more Past Grands as representatives to meet in convention and consider the feasibility of applying for a Grand Charter, as well as to determine upon the place for the location of the Grand Lodge. Each lodge shall furnish a statement, under seal of the lodge, as to the number of Past Grands belonging to it. At the meeting of these representatives the vote shall be by lodges, and the application shall be in the following form:

"*To the Sovereign Grand Lodge of the I. O. O. F.*

The petition of.....Lodge, No. 1,.....No. 2, ...No. 3, of.....respectfully represents that at

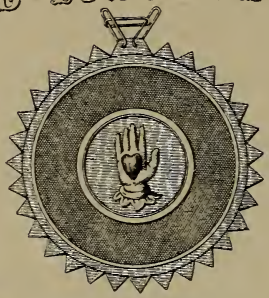
present they work under Warrants granted by your Body; that at present they have.....Past Grands in good standing. They are of opinion that it would be of advantage to the Order to establish a Grand Lodge in the..... They therefore pray your Body to grant a charter for a Grand Lodge in the.....to be located at.....

Witness our hands and seals this..day of..19...

A. B., Representative of No. 1.
C. D., Representative of No. 2.
E. F., Representative of No. 3.

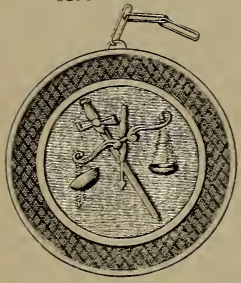
When the petition has been received and granted by the Sovereign Grand Lodge, and a charter sent to the petitioners, the Grand Sire shall delegate a suitable person who shall institute the Grand Body at a given time and at the selected place. All those entitled to seats in the Grand Lodge shall be properly instructed and admitted. Each lodge is entitled to a representative in the Grand Lodge session where the lodges are not districted. Where they are districted each district has a representative who must be a Past Grand of a Subordinate Lodge in good standing, bearing the proper certificate under the seal of the lodge that he is entitled to represent the said Subordinate Lodge or district in all the deliberations of the Grand Body at that session. After all these representatives who present themselves for instruction have been properly clothed they shall proceed to elect the following officers: Grand Master, Deputy Grand Master, Grand Warden, Grand Secretary, Grand Treasurer. The

GRAND-LODGE JEWELS.

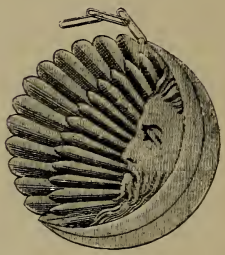


Past Grand Master.

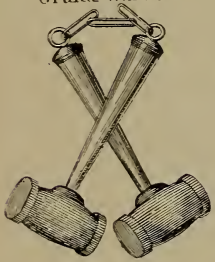
Grand Master.



Dep Gd Master.



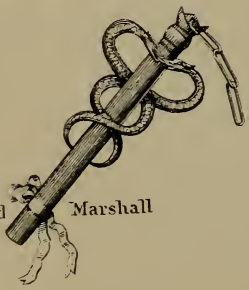
Grand Warden



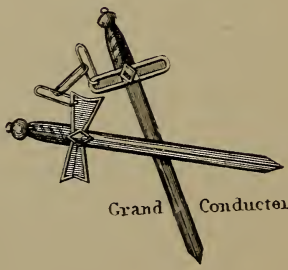
Grand Secretary.

Grand Treasurer.

Grand Marshall



Grand Conductor.



Grand Master appoints the following officers: Grand Chaplain, Grand Marshal, Grand Conductor, Grand Guardian, Grand Herald and Grand Messenger. All these officers hold office for the term of one year. After election and appointment these officers are installed and the newly constituted Grand Lodge then is ready for business, such as is proper to be brought before it.

THE JEWELS AND REGALIA OF A GRAND LODGE.

The Jewels of a Past Grand Master.—A sun of white metal bearing the heart in the hand engraved in the center. *The Regalia.*—A scarlet collar, trimmed with scarlet or with silver lace and fringe.

The Jewel of the Grand Master.—A sun of same size and metal as above bearing the scales of Justice impressed or engraved in the centre. *The Regalia.*—The same as above.

The Jewel of the Deputy Grand Master.—A half-moon of same size and material as above. *The Regalia.*—Same as above.

The Jewel of the Grand Warden.—Crossed gavels of same size and metal as above. *The Regalia.*—The same as above.

The Jewel of the Grand Secretary.—Crossed pens suspending a scroll of same size and metal as above. *The Regalia.*—The same as above.

The Jewel of the Grand Treasurer.—Crossed keys of same size and metal as above. *The Regalia.*—The same as above.

The Jewel of the Grand Chaplain. The Holy Bible of same size and metal as above. *The Regalia*—The same as above.

The Jewel of the Grand Marshal.—A baton of same size and metal as above. *The Regalia.*—The same as above.

The Jewel of the Grand Conductor.—A Roman sword of same size and metal as above. *The Regalia.* —The same as above.

The Jewel of the Grand Guardian.—Crossed swords of same size and metal as above. *The Regalia.*— The same as above.

The Grand Lodge meets annually (in some Jurisdictions they meet semi-annually,) and continues in session from one to three days. In most Jurisdictions the Grand Officers and Representatives receive mileage and per diem. The rate differs, however, in accordance to the wish of the Jurisdiction as expressed in its code of government, and is changeable at the will of the session.

After the eligibility of the Representatives has been ascertained and after all the arrangements for the session are completed and the preliminary exercises rendered then the reports of the Grand Master, Grand Secretary and Grand Treasurer are received and considered. Every Subordinate Lodge and every Scarlet Degree member in good standing has the right of appeal to the Grand Lodge of that Jurisdiction. Every appeal made during the session of the Grand Lodge or at the interval between the Grand Lodge sessions must be settled by that body at its session. The entire Jurisdiction is subject to the legislative acts of this body providing the legis-

lation is in accordance with the laws and rulings of the Sovereign Grand Lodge. The Grand Lodge is the source of power that orders the instituting of new Subordinate and Rebekah Lodges and grants charters for the same. Here in the Grand Lodge the elections of the Grand officers are confirmed, and if any election should be in dispute or fail, the Grand body settles the election either by deciding the issue or by electing some one to the office. The Grand Lodge is the final tribunal for all questions and disputes not appealable to the Sovereign Grand Lodge. As a rule just decisions are given and where wrong results are gotten it is through lack of evidence and failure to properly present the testimony that was at hand for if this had been presented as it should have been it would have brought a just ruling. Many have been disappointed and many more will be but those in authority will always do their best.

The sessions of the Grand Lodge are occasions for statesmen-like legislation, keen and penetrating decisions in behalf of justice, attractive and absorbing entertainment, excellent instruction in the beauty and utility of Odd Fellowship and of life, and brilliant and lofty flights of oratory. Much depends upon the personnel of the body. The occasion, generally, is all that is desired and it rests with the soul and character of the general body as to the results of its coming together.

The following is a list of the Grand Lodge

Jurisdictions, with place and date of their institution, and, if charters were forfeited, the date and time of the reinstitution.

Grand Lodge of Maryland and of the United States—Febuary 22d, 1821, at Baltimore; Massachusetts—June 11th, 1823, at Boston, charter forfeited 1833, reinstituted December 23d, 1841; New York—June 26th, 1823, charter forfeited May 17th, 1837, reinstated November 21st, 1838, at New York City; Pennsylvania—June 27th, 1823, at Philadelphia; District of Columbia—November 24th, 1825, at Washington; Delaware—June 27th, 1831, at Wilmington; Ohio—January 2d, 1832, at Cincinnati, afterwards removed to Columbus; Louisiana—January 6th, 1833, at New Orleans; New Jersey—August 3d, 1833, at Trenton; Kentucky—September 14th, 1836, at Louisville; Indiana—August 14th, 1837, at New Albany, removed to Indianapolis 1845; Virginia—August 19th, 1837, at Richmond; Mississippi—May 4th, 1838, at Natchez; Missouri—June 13th, 1838, at St. Louis; Illinois—August 22d, 1838, at Alton, in 1842 was removed to Springfield; Connecticut—November 15th, 1840, at New Haven; Texas—April 29th, 1841, at Houston, removed to Galveston; Tennessee—August 10th, 1841, at Nashville; South Carolina—November 29th, 1841, at Charleston; Alabama—December 13th, 1841, at Mobile; North Carolina—January 6th, 1843, at Wilmington; Georgia—November 13th, 1843, at Savannah, removed to Macon in 1850; Maine—March 18th, 1844, at Portland; Rhode Island—June 15th, 1844, at Providence; New Hampshire—July 9th, 1844, at Concord; Michigan—November 5th, 1844, at Detroit; Canada*—November 16th, 1844, at Montreal, charter forfeited September 4th, 1846; Wisconsin—June 9th, 1847, at Milwaukee; Vermont—December 29th, 1847, at Montpelier; Iowa—May 1st, 1848, at Bloomington; Arkansas—June 11th, 1849, at Little Rock; Florida—March 4th, 1851, at Tallahassee; Minnesota—May 5th, 1853, at St. Paul; California—May 17th, 1853, at San Francisco; Lower Provinces†—July 26th, 1855, at Halifax; Ontario†—August 23d, 1855, at Brockville; Oregon—May 23d, 1855, at Oregon City; Nebraska—April 27th, 1858, at Nebraska City; Kansas—June 2d, 1858, at Tecumseh, now Topeka; West Virginia—December 5th, 1865, at Wheeling;

Nevada—January 21st, 1867, at Virginia City; Colorado—November 30th, 1867, at Denver; Victoria, Australasia‡—February 22d, 1868, at Geelong; New Zealand, Australasia‡—March 11th, 1869, at Dunedin; Switzerland (2)—April 22d 1874, at Zurich; British Columbia†—April 25th, 1874, at Victoria; Wyoming—April 27th, 1874, at Laramie City; Utah—June 29th, 1874, at Salt Lake City; Montana—July 16th, 1874, at Helena; Dakota *—October 13th, 1875, at Yonkton; Chile—November 18th, 1875, at Valparaiso; South Australia ‡—September 30th, 1878, at Adelaide; Quebec †—October 30th, 1878, at Montreal; Washington —November 26th, 1878, at Olympia; New South Wales ‡—October 26th, 1880, at Sidney; Tasmania—December 4th, 1882, at Lauceston; Manitoba †—October 24th, 1883, at Winnepeg; Idaho—November 13th, 1883, at Boise City; Denmark (1)—April 21st, 1884, at Copenhagen; Arizona—April 26th, 1884, at Phœnix; New Mexico—September 8th, 1887, at Santa Fe; Wales §—June 27th, 1844, at Liverpool, England; North Dakota*—May 22d, 1890, at Bismark; South Dakota*—kept old charter of Dakota, at Yankton; Indian Territory—August 3d, 1893, at Lehigh; Sweden (2)—May 8th, 1895; Oklahoma—April 26th 1893, at Oklahoma City.

Subordinate Lodges exist under the Jurisdiction of the Sovereign Grand Lodge in the following countries and islands of the sea: Cuba, France, Italy, Japan, Mexico, Netherlands, New Foundland, Northwest Territory of Canada, Peru, West Indies, Sandwich Islands, and the Philippine Islands. Some of these will be advanced to Grand Lodge Jurisdictions and some will be separated into Independent Grand Bodies.

†The Grand Lodge and Grand Encampment requested to be erected in a distinct Sovereignity under the title of "The Grand Lodge of British North America." The charter was dated September 24th, 1846. It was surrendered October 14th, 1853. Afterwards the territory was divided into the Canada East, Canada West, and Lower Province. In 1867 by a union of Canada East, Canada West, New Brunswick and Nova Scotia, the Dominion of Canada was formed. Canada West then became the Province of Ontario. Canada East became the province of Quebec. The Hudson

Bay Territory was divided into the Province of Manitoba, British Columbia and the Northwestern Territory.

*When Dakota was admitted into the Union on November 22d, 1889, the Territory was divided into two states, North Dakota and South Dakota. The Grand Lodge and Grand Encampment of South Dakota became the legal successors to the Territorial Grand Lodge and Grand Encampment of Dakota, retaining the existing charter and having Jurisdiction over all lodges and encampments in the State of South Dakota.

‡As early as February 22d, 1868, the Grand Lodge of Australia was organized, but in 1877 the grant or charter was declared to be illegal. In 1878 the Deputy Grand Sire was authorized to adjust matters. So, on July 1st, 1878, he reinstituted the Grand Lodge of Australia.

§All intercourse between England and Wales on the one hand, and America on the other, terminated in 1846.

(1)Organized into an Independent Jurisdiction in 1892.

(2) Organized into an Independent Jurisdiction on May 8th, 1895.

Chapter II.

THE GRAND ENCAMPMENT.

When the Grand Lodge of Maryland granted, on May 15th, 1827, the petition, received from a number of its influential members praying for a charter giving them the sole right to confer the Patriarchal Golden Rule and Royal Purple Degree upon members of the Subordinate Lodge who had attained the Scarlet Degree, it did so mainly as an experiment. In about a year and a-half this charter was recalled and a new one was granted in its stead, dated January 16th, 1829. In this charter the Encampment was empowered "to grant dispensations for opening an Encampment to all faithful Odd Fellows throughout the globe." On June 16th, 1829, the Grand Lodge of Pennsylvania resolved that it would "grant

a Warrant for the opening of a Grand Encampment, and that the recommendation of said Grand Encampment shall be necessary, at all times, to all petitions that shall be offered to this Grand Lodge for Warrants for Subordinate Encampments that may hereafter be applied for." This Grand Encampment of Pennsylvania was organized June 19th, 1829, and conferred the Encampment Degrees till a Subordinate Encampment was organized. Soon five Subordinate Encampments were instituted in this state. When two Subordinate Encampments had been organized under the Jurisdiction of the Grand Lodge of Maryland, that body signified its willingness to transfer to a Grand Encampment all its legislative rights as distinct from its operative duties. On September 5th, 1831, a petition was presented to the Grand Lodge of the United States, then in session at Baltimore, praying for a Grand Encampment at Baltimore. This charter was immediately granted and the first charter from the highest authority in Odd Fellowship, authorizing a Grand Encampment was issued from the Sovereign Grand Lodge. On December 31st, 1831,the Grand Encampment of Maryland was instituted at Baltimore. The Grand Lodge of Maryland, on January 17th, 1832, "relinquished all the rights, if any, the said Grand Lodge now possessed over the Encampments in the state." At the session of the Grand Lodge of the United States of 1831, the Patriarchal Degrees were enhanced by the following resolution:

"That the Royal Purple Degree shall be a necessary qualification for the Representatives in the Grand Lodge of the United States."

It soon became evident that there must be some supreme head or central power of control and management for this new branch of the Order so as to insure harmony and uniformity of work. At the regular session of the Grand Lodge of the United States, held September 2d, 1833, an amended constitution and by-laws were adopted in which was a provision for the issuing of warrants for the opening of Encampments in states, districts and territories where a Grand Encampment had not been established. In 1840 the Grand Lodge of Pennsylvania relinquished to the Grand Lodge of the United States all jurisdiction over the Encampment branch, thus following the example of the Grand Lodge of Maryland. From this time on the source of all legislation and control over the Encampment was vested in the Grand Lodge of the United States as operated and executed through the several Grand Encampments of the different Jurisdictions.

Since the memorable year 1840, no Grand Encampment could be established save through the Order of the Sovereign Grand Lodge of the United States. When five or more Subordinate Encampments agree that a Grand Encampment would be of supreme interest and benefit to the Order notice must be given to all the Subordinate Encampments in the proposed Jurisdiction inviting them to meet

for consultation at a convenient time and place. Each Encampment must appoint one or more Past Chief Patriarch as Representative who must meet in convention to consider the feasibility of applying for a Grand charter, and also to select the place for the location of the Grand Encampment. Each Subordinate Encampment shall furnish a list of Past Chief Patriarchs in good standing, belonging to it. The Representatives shall vote by Encampments and the application for the charter shall be as follows:

To the Sovereign Grand Lodge of the I. O. O. F.

The petition of.....Encampment No. 1,....No. 2,....No. 3, of.....respectfully represents that at present they work under Warrants granted by your body; that at present they have.....Past Chief Patriachs in good standing. They are of the opinion that it would be of advantage to the Order to establish a Grand Encampment in the..... They, therefore pray your body to grant a charter for a Grand Encampment in the.....to be located at.....

Witness our hands and seals this.....day of..... 19.....

....., Representative, of No. 1.
....., Representative, of No. 2.
....., Representative, of No. 3.

When the charter has been granted by the Sovereign Grand Lodge and has been sent to the petitioners the Grand Sire shall designate a proper person to institute the Grand Encampment, who will do so at the selected place and at a designated

time. Each Encampment is entitled to a Representative in the Grand Encampment according to the constitution of the grand body, but that Representative must be a Past Chief Patriarch in good standing and have the proper certificate under the seal of the Subordinate Encampment, that the delegate is authorized and qualified to represent that body in all the deliberations of the Grand Encampment at that session. Every Past Chief Patriarch is entitled to a seat in the Encampment and its degree and instruction and has every right save to vote when the roll is called by the proper person or delegate.

The officers of the Grand Encampment are as follows: Grand Patriarch, Grand High Priest, Grand Senior Warden, Grand Junior Warden, Grand Scribe, Grand Treasurer and Sentinels, who hold office for one year or till their successors are installed. When a Grand Encampment is newly instituted the delegated authority who institutes the camp immediately, after those eligible to receive the teachings and mysteries of the Grand Encampment have thus been enlightened, conducts the election of the above mentioned officers. When a Grand Encampment has previously been organized and met annually, the officers are elected as set forth in their code of government.

THE JEWELS AND REGALIA OF A GRAND ENCAMPMENT.

The Jewel of a Past Grand Patriarch.—A double triangle, two and a half inches in diameter with a rim

Grand C.P.

Grand H.P.

Grand Sen. W.

Grand Jun. W.

Grand Scribe

Grand Treasurer

Grand Sentinel

three eighths inches wide of yellow metal, rays extending from the rim, with the letters P. G. P. engraved or stamped in the centre of the triangle. *The Regalia.*—A royal purple collar trimmed with yellow lace and fringe.

The Jewel of a Grand Patriarch.—Crossed Crooks and an altar, represented or stamped in the centre of a double triangle of same size and material as above. *The Regalia.*—Same as above.

The Jewel of a Grand High Priest.—The breast plate* represented or engraved in the centre of a double triangle of the same size and material as above. *The Regalia.*—The same as above.

The Jewel of a Grand Senior Warden—.Crossed crooks engraved or stamped in the centre of a double triangle of the same size and material as above. *The Regalia.*—The same as above.

The Jewel of a Grand Junior Warden.—A single crook engraved or stamped in the centre of a double triangle of the same size and material as above. *The Regalia.*—The same as above.

The Jewel of a Grand Scribe.—Crossed pens engraved or stamped in the centre of a double triangle of the same size and material as above. *The Regalia.* —The same as above.

The Jewel of a Grand Treasurer.—Crossed keys engraved in like manner on a double triangle of the same size and material as above. *The Regalia.*—The same as above.

The Jewel of the Grand Sentinels.—Crossed swords engraved in like manner on a double triangle of same

* Read Exodus 28th chapter.

size and material as above. *The Regalia.*—The same as above.

The Regalia of a member of a Grand Encampment other than an officer, consists of a purple collar trimmed with yellow lace or fringe.

The Grand Encampment meets annually and continues in session from one to two days. The officers and representatives receive mileage and per diem according to the constitution of that grand body. After all questions of eligibility have been settled and all other preliminary arrangements have been executed the Grand Encampment receives and considers the reports of the Grand Patriarch, the Grand Scribe, the Grand Treasurer and the Grand Representatives. At the session of the Grand Encampment, likewise, all appeals from members of the Subordinate Encampments in good standing, and from the Subordinate Encampments, are decided, because the right of appeal is granted every member. All elections of the grand officers are either held or confirmed here, and if any election is in dispute, or if any failure of election happens, this grand body either settles the dispute or elects the officer for the position. The Grand Encampment is its own tribunal for questions of jurisprudence in the above-mentioned matters. The entire jurisdiction is subject to the legislative acts of this grand body so long as such acts are in harmony with the laws and decisions of the Sovereign Grand Lodge. The Grand Encampment authorizes the

instituting of all Subordinate Encampments in its jurisdiction and the granting of Charters for the same. In this grand body lies the ultimate tribunal of all Encampment matters that are not appealable to the Sovereign Grand Lodge.

It would be well for us to pause in our study long enough to say that the Past Official Degree of the Encampment is one of the most sublime presentations of man's recognized dependence upon his Creator extant. The chieftest of Patriarchs, Abraham, conscious of the infinite care of the Almighty, remembering His former visitations as evidenced in His heavenly messengers, who bore the promise that his seed shall bless all mankind; standing with uplifted eyes and with extended hands; pleading for the richest blessings of Jehovah to rest upon the world is a fitting representation of these sublime teachings. Let us look upon this picture as becoming its worth and recognize our dependence upon the Almighty from whom every good and perfect grace cometh.

The following is a list of the several Grand Encampment Jurisdictions, when and where instituted:

Pennsylvania—June 19th, 1829, at Philadelphia; Maryland—December 13th, 1831, at Baltimore; New York—August 18th, 1839, at New York City; Ohio—September 24th, 1839, at Cincinnati; Kentucky, November 21st, 1839, at Louisville; Virginia—November 15th, 1842, at Portmouth; Connecticut—April 20th, 1843, at New Haven; New Jersey—May 11th, 1843, at Trenton; South Carolina—August 11th, 1843, at Charleston; Massa-

chusetts—March 22d, 1844, at Boston; Maine—October 23d, 1845, at Portland; New Hampshire—October 28th, 1845, at Concord; Missouri—February 25th, 1846, at St. Louis; District of Columbia—April 25th, 1846, at Alexander; Canada—September 3d, 1846, at Montreal; Michigan—February 4th, 1847, at Kalamazoo; Georgia—July 12th, 1847, at Macon; North Carolina—July 16th, 1847, at Wilmington; Tennessee—July 21st, 1847, at Nashville; Indiana—January 10th, 1848, at Indianapolis; Mississippi—January 17th, 1848, at Natchez; Louisiana—February 10th, 1848, at New Orleans; Alabama—June 13th, 1848, at Mobile; Delaware—August 2d, 1848, at Wilmington; Wisconsin—March 8th; 1849, at Kenosha; Rhode Island—June 11th, 1849, at Providence, Illinois—July 24th, 1850, at Peoria; Iowa—June 17th, 1852, at Muscatine; Texas—December 3d, 1853, at Galveston; California—January 8th, 1855, at San Francisco; West Virginia—December 5th, 1865, at Wheeling; Kansas—October 9th, 1866, at Leavenworth; Victoria, Australasia‡—June 18th, 1869, at Melbourne; Ontario†—August 6th, 1869, at Hamilton; Minnesota—June 7th, 1871, St. Paul; Vermont—June 21st, 1871, at Rutland; Nebraska—July 1st, 1872, at Lincoln; Colorado—March 13th, 1873, at Denver; Nevada—March 2d, 1875, at Carson City; Oregon—March 29th, 1875, at Portland; Arkansas—October 14th, 1875, at Little Rock; Dakota*—August 10th, 1881, at Yankton; Wyoming—November 29th, 1881, at Cheyenne; Montana—November 16th, 1883, at Helena; Washington—May 14th, 1884, at Walla Walla: Florida—April 15th, 1885, at Walda; Utah—February 22d, 1888, at Salt Lake City; Idaho—1888, at Boise City; North Dakota*—May 22d, 1890, at Bismark; South Dakota*—May 22d, 1890, at Yankton; Manitoba†—October 29th, 1890, at Winnepeg; British Columbia†—March 28th, 1891, at Victoria; Maritime Province, at Summerside, Prince Edwards Island—August 9th, 1892; Oklahoma—April 27th, 1893, Oklahoma City; Arizona—June 17th, 1897, at Phœnix.

†See foot note marked † on Page 253.

*See foot note marked * on Page 254.

‡See foot note marked ‡ on Page 254.

Chapter III.

THE SOVEREIGN GRAND LODGE.

There is an imperative demand in the economy of Odd Fellowship for supreme authority to be vested in some central body, without which there would be no harmony or uniformity in the work in this world-wide and far-reaching Order. We recognize that the whole institution rests upon the Subordinate Lodge without which the entire organization with its several departments would fall and crumble to the dust. We also affirm that there must be bands that bind the entire structure together and that union must be such as seizes every fiber of the institution. This union is perfected through Friendship, Love and Truth. Besides this union there must be an imperial body, beyond which there is no appeal and whose decisions are final. Such a body to Odd Fellowship is found in the Sovereign Grand Lodge which was the natural outgrowth of the Subordinate Lodge.

The Need.

Well did the forefathers in Odd Fellowship legislate at the inaugural of this fraternity, for the charter received October 23d, 1820, was to "Washington Lodge No. 1, the Grand Lodge of Maryland and of the United States." This charter was committed to the custody of an operative lodge, hence

The Triple Body.

a subordinate, Washington Lodge, No. 1. The many conflicting duties, totally inconsistent with each other, demanded a separation, of the legislative functions from the operative body. Something had to be done and that speedily so a committee of Past Grands met February 7th, 1821, to consider the propriety of organizing a Grand Lodge of legislative capacity separate and distinct from the operative or working lodge. On February 22d, 1821, the Grand Charter was vested in the keeping of Past Grands and the "Grand Lodge of Maryland and of the United States," I. O. O. F., was organized, from which Washington Lodge No. 1, received a Subordinate Charter. This condition was more satisfactory and the order grew rapidly under this impetus. The officers of the Dual organization were as follows:

The Dual Body.

GRAND MASTER.

1. Thomas Wildey, February 22d, 1821 to February 22d, 1825, Baltimore, Maryland.

DEPUTY GRAND MASTER.

1. John P. Entwisle, February 22d, 1821 to February 22d, 1823, Baltimore, Maryland.

2. John Welch, February 22d, 1823 to February 22d, 1825, Baltimore, Maryland.

GRAND SECRETARY.

1. John Welch, February 22d, 1821 to February 22d, 1823, Baltimore, Maryland.

2. John P. Entwisle, February 22d, 1823 to February 22d, 1825, Baltimore, Maryland.

GRAND TREASURER.

1. John Boyd, February 22d, 1821 to February 22d, 1825, Baltimore, Maryland.

GRAND WARDEN.

1. Wm. S. Couth, February 22d, 1821 to August 22d, 1822, Baltimore, Maryland,

2. Thos. Mitchell, August 22d, 1822 to February 22d, 1825, Baltimore, Maryland.

GRAND CONDUCTOR.

1. Wm. Larkam, August 21st, 1821 to August 22d, 1823, Baltimore, Maryland.

2. P. G. Anstice, August 22d, 1823 to November 22d, 1823, Baltimore, Maryland.

3. Chas. Common, November 23d, 1823 to February 22d, 1825, Baltimore, Maryland.

During these four years the Grand Master, Thos. Wildey, did herculean tasks. He found disorganized, self-instituted lodges in several states and in 1823 he succeeded in organizing the Grand Lodges of Pennsylvania, Massachusetts and New York, subject to the "Grand Lodge of Maryland and of the United States," and that body immediately forwarded charters to them. Harmony for a time prevailed but the imperative need of the separation of the Grand Lodge of the United States from the Grand Lodge of Maryland had manifested itself.

The Supreme Head.

How this was done has already been noted.* On January 15, 1825, the separation in part took place when a preliminary meeting of the "Grand Lodge of the United

* See organization of the Grand Lodge, page 245.

States" was held and officers elected. These Grand officers were not, however, installed until March 30th, 1825. But from February 22d, 1825, when the Grand Lodge of Maryland assumed an independent relation the functions of the "Grand Lodge of the United States" were exercised and the complete separation was viewed as consummated. On September 17th, 1878, the name of the supreme body was changed to "The Grand Lodge of the Independent Order of Odd Fellows," and on September 18, 1879, the present title, "The Sovereign Grand Lodge of the Independent Order of Odd Fellows," was adopted.

In 1826 Grand Sire Wildey made a trip to England to receive just recognition for the American branch. Upon his departure from England for America he was very appropriately addressed by Corresponding Secretary Wardle, of the Manchester Unity.* When he came home he brought back a Grand Charter† from the Grand Annual Movable Committee of the Manchester Unity to the Grand Lodge of the United States. Grand Sire Wildey gave the following report to a special committee called together October 3d, 1826, for that purpose:

"*Officers and Representatives:*

The Grand Sire respectfully reports: That after a passage of twenty-one days he arrived at Liverpool, and visited the lodges, but being desirous of reaching Manchester, he took leave of the brethren there, and

* See address on page 52.

† See fac-simile of the charter on page 56.

proceeded on his journey. On arriving at Manchester he was received with open arms by a few of the brothers.

"The corresponding Secretary was ordered to prepare notices for the assembling of the Order on the following day, at 4 o'clock P. M., and at the appointed time he met about six or seven hundred of the brethren, and all seemed overjoyed at his arrival. After some preliminary business had been gone through with, the Grand Sire delivered an address, which was received with approbation. It will appear in the next number of the *English Magazine.*

"For six successive nights during his stay among them, he frequently visited two lodges in one evening, a conveyance was in attendance to take him from place to place, and at all of the lodges he explained to them the plan on which the lodges worked in the United States.

"Several committee meetings were held for the transaction of business with him during his stay in Manchester.

* * * * * *

"Several alterations have taken place in the work of the Order, which the Grand Sire is of the opinion may be productive of service to the Order.

"The Grand Sire presented the committee of the Manchester Unity with the Covenant, Remembrance, and Grand Lodge Degrees which were approved by them, and were left for their adoption.

"Before leaving Manchester, the brethren being desirous of bestowing a mark of respect on the Grand Sire, but considering the subject of a delicate nature,

they resolved that the same should be intimated to him by the Grand Treasurer, privately, which was accordingly done, by suggesting a good medal as suitable.

"The Grand Sire replied, that if it was their wish to present him with a token of their esteem, he would prefer, to anything else, a charter for the Grand Lodge of the United States, confirming the one granted by the Duke of York's Lodge, Preston. To this suggestion they instantly promised compliance, and on his return from London he was presented with a charter, splendidly executed on parchment, through the hands of G. M. Thomas, Derbyshire, in a suitable manner; when the corresponding secretary of the district accompanied the delivery with a highly complimentary address.

"From Manchester the Grand Sire proceeded to London, where he was received in a highly gratifying manner.

"While visiting the lodges there he observed an emblem representing the foundation-stone laid by our forefather, Adam, and procured one, which he now presents to the Grand Lodge.

"After leaving London he returned to Manchester and visited the country lodges, where he was met by a very numerous body of the Order, who congratulated him in a highly gratifying manner."

How Constituted.

The Sovereign Grand Lodge is constituted by the officers of the grand body and by the Representatives from the different Jurisdictions, both of the *Grand Lodges* and the *Grand Encampment.* Each Jurisdiction is entitled to two representatives. The

Grand -Sire.

representative from the Grand Encampment must be a Past Patriarch of a Subordinate Encampment in good standing, and a member of a Rebekah Lodge in good standing. The representative from the Grand Lodge must be a Past Grand of a subordinate Lodge in good standing, a member of a Rebekah Lodge in good standing and a Royal Purple Degree member of a Subordinate Encampment in good standing. The representatives from each Jurisdiction hold office for two years, and are divided into two classes whose seats shall be vacated annually in rotation, thus causing one representative to be elected every year.

Officers. The elective officers of the Sovereign Grand Lodge are as follows: Grand Sire, Deputy Grand Sire, Grand Secretary, Grand Treasurer, Grand Warden. The officers appointed by the Grand Sire are as followers: Grand Chaplain, Grand Marshal, Grand Guardian and Grand Messenger. These officers hold office for two years or until their successors are elected and installed.

THE JEWELS AND REGALIA OF SOVEREIGN GRAND LODGE I. O. O. F.

The Jewel of a Past Grand Sire and a Grand Sire.—A medal three inches in diameter, of yellow metal, on the one side of which is the coat-of-arms of the United States, surrounded by an ornamental edging of silver. *The Regalia.*—A collar of purple velvet, four inches in width, with a roll of scarlet velvet on the upper edge around the neck; trimmings of yellow metal. The

collar to be united in front with three links, from which must be suspended the medal or jewel.

The Jewel of a Representative, Past Representative, Officers and Past Officers.—A medal of the same size style and material as above with a representation on the one side of the coat-of-arms of the state, territory, provence, district, nation or principality represented in the Sovereign Grand Lodge. *The Regalia.*—A collar of the same size, material and style as above, with such medals and jewels suspended from the three links as the member is entitled to wear.

The Sessions.

The Sovereign Grand Lodge meets annually on the third Monday of September, at 9 o'clock A. M., at such place as the grand body shall, from time to time, determine, and continues in session for a sufficient length of time, generally from five to seven days, to transact all business brought before it. Special and adjourned sessions may be held at the wish of the grand body. A majority of the whole number of Representatives of the different Jurisdictions is necessary to form a quorum to transact business, but a smaller number may adjourn from day to day. Mileage and per diem are allowed officers and representatives for regular and special sessions. The rate is at the discretion of the grand body.

After the eligibility of representatives and attendance has been ascertained, the other preliminary services have been enjoyed and the organizations has been fully perfected the grand body receives and considers the reports of the Grand Sire,

Grand Secretary and Grand Treasurer. The right of appeal is extended to every Odd Fellow in good standing, and he has the right to be heard and to be considered in the highest courts of the Order, as well as in every Subordinate and Grand Lodge. There is no higher form of justice, for the decisions of the Sovereign Grand Lodge are final. In this grand body the most careful, painstaking consideration is given to every case. Seldom is there any chance for injustice to be done, if both sides have been fairly presented, according to the laws of the Order.

In Session.

This grand body is the judge of the certificates of elections or election returns and qualifications of its members, and it possesses the sole power to order the institution of new grand bodies and to grant charters for the same. Where there are no grand bodies over a territory, district or state all subordinate bodies are instituted by the Sovereign Grand Lodge and charters are granted to the same by the same grand body. Here in this assembly legislation is enacted for the entire Odd Fellowship world. To this grand body every lodge, encampment and member is subject. From this source must issue the streams of unity in works, harmony in feeling and action, and the very essence of true brotherhood along the lines of Friendship, Love and Truth. The Sovereign Grand Lodge is a perennial spring sending out sweet waters to the children of men. On either side of the streams is

beautiful foliage that nourishes and protects the most delicious fruits. This Body elects by ballot its own officers at the session and immediately after nominations of the candidates for the respective offices are made ballot is taken for that position. Each office is filled before nominations are received for the next office in order.

Probably very few legislative bodies in the entire world present such a magnificent personnel as does the Sovereign Grand Lodge of the I. O. O. F. A man who was once high in authority in the political world, who had held responsible positions of trust that had been bestowed by an admiring nation declared it as his mature judgment that the Sovereign Grand Lodge of the I. O. O. F. had no superior in the secular world. Completely saturated with brotherly love, inspired by reverence and holy adoration for God, exercising the principles of Friendship, Love and Truth among themselves and in behalf of their brother-men this grand body stands a fit monument of a beloved institution that is destined to do much for the amelioration of the pain of the human race and the consummation of the highest conditions possible in the relations of men.

THE SESSIONS OF THE SOVEREIGN GRAND LODGE.

The following sessions were held at the City of Baltimore, Maryland. Preliminary session, January 15th, 1825. Adjourned sessions, March 30th, 1825; March 5th, 1832; March 4th, 1833; March 18th, 1833, and April 21st, 1840. Special sessions, February 22d, 1831; September 1st, 1835; November 30th, 1835, and

December 14th, 1835. Regular annual sessions, April 25th, 1826: May 2d, 1827; May 1st, 1828; May 4th, 1829; September 6th, 1830; September 5th, 1831; September 3d, 1832; September 2d, 1833; October 6th, 1834; October 5th, 1835; October 3d, 1836; October 2d, 1837; October 1st, 1838; October 5th, 1840; September 20th, 1841; September 19th, 1842; September 18th, 1843; September 16th, 1844; September 15th, 1845; September 21th, 1846; September 20th, 1847; September 18th, 1848; September 17th, 1849; September 15th, 1851; September 20th, 1852; September 4th, 1854; September 17th, 1855; September 15th, 1856; September 21st, 1857; September 20th, 1858; September 19th, 1859; September 16th, 1861; September 15th, 1862; September 21st, 1863; September 18th, 1865; September 17th, 1866; September 17th, 1877; September 16th, 1878; September 15th, 1879, and September 18th, 1882.

THE FOLLOWING SESSIONS WERE HELD OUTSIDE OF THE CITY OF BALTIMORE, MARYLAND.

In 1833, June 7th, adjourned session, in Philadelphia, Penn.

In 1834, January 8th, adjourned session, in Washington, D. C.

In 1834, August 16th, adjourned session, in New York, N. Y.

In 1839, October 7th, regular session, (no quorum) in Philadelphia, Penn.

In 1850, September 9th, adjourned session, in Cincinnati, O.

In 1850, September 16th, regular session, in Cincinnati, O.

In 1853, September 5th, regular session, in Philadelphia, Pa.

In 1860, September 17th, regular session, in Nashville, Tenn.

In 1864, September 19th, regular session, in Boston, Mass.

In 1867, September 16th, regular session, in New York, N. Y.

In 1869, September 20th, regular session, in San Francisco, California.

In 1871, September 18th, regular session, in Chicago, Ill.

In 1874, September 21st, regular session, in Atlanta, Ga.

In 1875, September 20th, regular session, in Indianapolis, Indiana.

In 1876, September 18th, regular session, in Philadelphia, Pa.

In 1880, September 20th, regular session, in Toronto, Canada.

In 1881, September 19th, regular session, in Cincinnati, O.

In 1883, September 17th, regular session, in Providence, R. I.

In 1884, September 15th, regular session, in Minneapolis. Minnesota.

In 1886, September 20th, regular session, in Boston, Mass.

In 1887, September 19th, regular session, in Denver, Colo.

In 1888, September 17th, regular session, in Los Angeles, California.

In 1889, September, 16th, regular session, in Columbus, O.

In 1890, September 15th, regular session, in Topeka, Kan.

In 1891, September 21st, regular session, in St. Louis, Mo.

In 1892, September 20th, regular session, in Portland, Ore.

In 1893, September 18th, regular session, in Milwaukee, Wis.

In 1894, September 17th, regular session, in Chattanooga, Tennessee.

In 1895, September 16th, regular session, in Atlantic City, New Jersey.

In 1896, September 21st, regular session, in Dallas, Texas.

In 1897, September 20th, regular session, in Springfield, Ill.

In 1898, September 19th, regular session, in Boston, Mass.

In 1899, September 18th, regular session, in Detroit, Mich.

In 1900, September 17th, regular session, in Richmond, Va.

In 1901, September 16th, regular session, in Indianapolis, Ind.

THE GRAND SIRE.

The position of Grand Sire is the highest in the Order. He to whom this has been given is honored indeed, for into his hands are committed the destiny of the institution so dear to the hearts of thousands of his fellowmen. He stands at the head of that body which has met from time to time for the last seventy-five years to consider with beneficient hope the conditions of the masses of men in a world of peculiar perplexity. In the interval between the Sovereign Grand Lodge sessions the Grand Sire is the potentate upon his throne, for into his hands are committed all of the inter-

ests of the whole Odd Fellowship world. His decisions are law until they are overruled by the Sovereign Grand Lodge in session, and like a king ruling his empire—a vast territory containing hundreds of subjects through his ministers so the Grand Sire, through the Grand Masters, Grand Patriarchs and District Deputy Grand Sires, rules the Odd Fellowship world.

The Traveling Pass-Word.

We need to stop to consider the traveling pass word with its uses. Every convenience is attempted by this vast brotherhood. The traveling pass-word was adopted for the protection of the Order and is one of the surest tests by which a traveling brother is proven. It is designed to be used only by those brethren who are traveling beyond the limits of their own jurisdiction. All Noble Grands and Vice Grands of the lodges, and all Chief Patriarchs and Senior Wardens of the Encampments are in possession of it, in order that they may be qualified to receive or give it. The word originates with the Grand Sire who transmits it to the Senior Grand Representatives of each Grand Jurisdiction, who in turn communicates it to either the Grand Master or the Grand Patriarch, as the case may require. The Grand Master and the Grand Patriarch will communicate it through their regular deputies to the respective officers of the lodges or encampments. The traveling pass-word is communicated to a brother who may procure a visiting or traveling

card or an official receipt indicating that his dues are paid in advance. As a rule the highest officer of his lodge or Encampment communicates this word to the brother in person, but where this is impossible a certificate, under the seal of the lodge or Encampment requesting a proper person to do so, accompanies the traveling card or official receipt.

It may be well for us to have a list of the names of the distinguished men who have been honored as but few men have in the history of benevolent fraternal organizations.

GRAND SIRES.

1 Thomas Wildey, 1825–33.....Died Oct. 19, 1861, Baltimore, Md.
2 James Gettys, 1833–35.....Died Aug. 15, 1844, Georgetown, D. C.
3 George Keyser, 1835–37.....Died Sept. 19, 1837, Baltimore, Md.
4 Samuel H. Perkins, 1837–40.....Died May 22, 1874, Philadelphia, Pa.
5 Zenas B. Glazier, 1840–41.....Died Nov. 11, 1858, Wilmington, Del.
6 John A. Kennedy, 1841–43.....Died June 20, 1873, New York City.
7 Howell Hopkins, 1843–45.....Died June 5, 1858, Philadelphia, Pa.
8 Thomas Sherlock 1845–47.....Died Oct. 15, 1895, Cincinnati, O.
9 Horn R. Kneass, 1847–49.....Died Dec. 12, 1861, Philadelphia, Pa.
10 Robert H. Griffin, 1849–51.....Died Dec. 14, 1855, Savannah, Ga.
11 Wm. W. Moore, 1851–53.....Died Dec. 23, 1886, Washington, D. C.
12 Wilmot G. DeSaussure, 1853–55....Died Feb. 1, 1886, Charleston, S. C.
13 William Ellison, 1855–57.....Died Aug. 23, 1877, Boston, Mass.
14 George W. Race, 1857–58.....Died June 17, 1881, New Orleans, La.
15 Samuel Craighead, 1858–60.....Died Sept. 6, 1894, Dayton, O.
16 Robert B. Boylston, 1860–62.....Died Sept. 4, 1865, Winnsborough, S. C.
17 James B. Nicholson, 1862–64.....Philadelphia, Pa.
18 Isaac M. Veitch, 1864–66.....Died May 22, 1884, St. Louis, Mo.
19 James P. Sanders, 1866–68.....Yonkers, N. Y.
20 E. D. Farnsworth, 1868–70.....Died Mar. 29, 1893, San Francisco, Cal.
21 Frederick D. Stuart, 1870–72. .....Died Jan. 25, 1878, Washington, D. C.
22 Cornelius A. Logan, 1872–74.....Died Jan. 28, 1899, Chicago, Ill.
23 Milton J. Durham, 1874–76.....Lexington, Ky.
24 John W. Stokes, 1876–78.....Died Feb 7, 1888, Philadelphia, Pa.
25 John B. Harmon, 1878–80.....San Francisco, Cal.
26 Luther J. Glenn, 1880–82.....Died June 9, 1888, Atlanta, Ga.
27 Erie J. Leech, 1882–84.....Died Aug. 29, 1891, Keokuk, Iowa.
28 Henry F. Garey, 1884–86.....Died July 29, 1892, Baltimore, Md.
29 John H. White, 1886–88.....Albion, N. Y.

30 John C. Underwood, 1888-90.....Covington, Ky.
31 Charles M. Busbee, 1890-92.....Raleigh N. C.
32 Cl. T. Campbell, 1892-94.....London, Ont. Can.
33 John W. Stebbins, 1894-96.....Rochester, N. Y.
34 Fred Carleton, 1896 98.....Austin, Texas.
35 A. S. Pinkerton, 1898-1900.....Worchester, Mass.
36 A. C. Cable, 1900-1902.....Covington, Ohio.

DEPUTY GRAND SIRES.

1 John Welch, 1825-1829.....Maryland.
2 Thomas Scotchburn, 1829-1833.....Maryland.
3 Robert Neilson, 1833-1835.....Maryland.
4 John Pearce, 1835-1837.....Pennsylvania.
5 Frederick Leise, 1837-1840.....New York.
6 William W. Moore, 1840-1841.....District of Columbia.
7 Horn R. Kneass, 1841-1843.....Pennsylvania.
8 William S. Stewart, 1843-1845.....Missouri.
9 Albert Case, 1845-1847.....South Carolina.
10 Newell A. Thompson, 1847-1849.....Massachusetts.
11 Asher B. Kellogg, 1849-1851.....Michigan.
12 Herman L. Page, 1851-1853.....Wisconsin.
13 Horace A. Manchester, 1853-1855.....Rhode Island.
14 George W. Race, 1855-1857.....Louisiana.
15 Timothy G. Senter, 1857-1858.....New Hampshire.
16 Edward H. Fitzhugh, 1858-1860.....Virginia.
17 Milton Herndon. 1860-1862.....Indiana.
18 William H. Young, 1862-1864.....Maryland.
19 James P. Sanders, 1864-1866.....New York.
20 E. D. Farnsworth, 1866-1868.....Tennessee.
21 Frederick D. Stuart, 1868-1870.....District of Columbia.
22 Cornelius A. Logan, 1870-1872.....Kansas.
23 Milton J. Durham, 1872-1874.....Kentucky.
24 John W. Stokes, 1874-1876.....Pennsylvania.
25 John B. Harmon, 1876-1878.....California.
26 Luther J. Glenn, 1878-1880.....Georgia.
27 Erie J. Leech, 1880-1882.....Iowa.
28 Henry F. Garey, 1882-1884.....Maryland.
29 John H. White, 1884-1886.....New York.
30 John C. Underwood, 1886-1888.....Kentucky.
31 Charles M. Busbee, 1888-1890.....North Carolina.
32 Cl. T. Campbell, 1890-1892.....Ontario, Canada.
33 J. W. Stebbins, 1892-1894.....New York.
34 Fred Carleton, 1894-1896.....Texas.
35 A. S. Pinkerton, 1896-1898.....Massachusetts.
36 A. C. Cable, 1898-1900.....Ohio.
37 John B. Goodwin, 1900-1902.....Georgia.

GRAND SECRETARIES.

1 William Williams, 1825-1828.....Maryland.
2 John J. Roach, 1828-1829.....Maryland.

3 Augustus Mathiot, 1829–1833.....Maryland
4 Samuel Prior, 1833–1835.....Pennsylvania.
5 Robert Neilson, 1835–1840.....Maryland.
6 William G. Cook, 1840–1841.....Maryland.
7 James L. Ridgely, 1841–1881.....Maryland.
*8 Theodore A. Ross, 1881–1896.....New Jersey.
9 J. Frank Grant, 1896—.....Kentucky.

* Appointed November 19th, 1881, to fill vacancy caused by the death of J. L. Ridgely.

GRAND TREASURERS.

1 John Boyd, 1825–1833.....Maryland.
2 Augustus Mathiot, 1833–1835.....Maryland.
3 Charles Mowatt, 1835–1836.....New York.
4 Andrew E. Warner, 1836–1853.....Maryland.
5 Joshua VanSant, 1853–1884.....Maryland.
*6 Alex. L. Spear, 1884–1884.....Maryland.
7 Isaac A. Sheppard, 1884–1895.....Pennsylvania.
8 M. Richards Muckle, 1895—.....Pennsylvania.

* Appointed on April 12th, 1884, to serve till session in September to fill vacancy.

GRAND CHAPLAINS.

1 Sater T. Walker, 1833-1840.....Maryland.
2 George M. Bain, 1840-1841.....Virginia.
3 Isaac D. Williamson, 1841-1843.....New York.
4 Albert Case, 1843-1845.....South Carolina.
5 James D. McCabe, 1845–1849.....Virgina.
6 E. M. P. Wells, 1849–1851.....Massachusetts.
7 Junius M. Willey, 1851–1856.....Connecticut.
8 Reuben Jones, 1856–1857.....Arkansas.
9 James D. McCabe, 1857–1859.....Virginia.
10 A. Paul Repiton, 1859–1860.....North Carolina.
11 E. M. P. Wells, 1860–1862.....Massachusetts.
12 Isaac D. Williamson, 1862–1868.....Ohio.
13 J. W. Venable, 1868—.....Kentucky.

DISCOURSES ON ODD FELLOWSHIP.

FRIENDSHIP, LOVE AND TRUTH.

Hail! Friendship, Love and Truth,
Three graces fitly joined,
A beauteous holy trinity,
By God's own hand combined.

Be these our polar star,
To guide us on our way,
And following them we cannot err,
Through all life's varied day.

By these three links combined,
We stand together fast,
And under the all seeing eye,
We hope to meet at last.

To meet to part no more,
In that grand lodge above,
Where friendship's chain is sundered ne'er,
Where all is Truth and Love.

Parsons, Kans. REV. HUGH MCBIRNEY, D. D.

LOVE, THE QUEEN OF GRACES.

BY REV. HUGH MCBIRNEY, D. D.

"The greatest of these is Love."—I. Corinthians 13:13.

So writes the inspired Paul, and so believes the "Independent Order of Odd Fellows," by making love the central, and, therefore, connecting link, in its noble motto of "Friendship, Love and Truth." All inspired authority agrees in placing the chaplet on the brow of love. Paul is the apostle of faith, Peter of hope, James of works, and John of love, and yet the unity of the spirit is shown by all of these in spite of personal preference, putting love on the pedestal.

Love in all human philosophy is now regarded as the greatest force in the world. Compared with all earthly gifts, as intellect, genius, office, honor, emolument, love is crowned.

There is no comparison made between love and material good. Paul stoops not to such humiliation. And yet it is for the material that majorities strive, while they overlook modest, unassuming love. Intellectual gifts are highly prized. The polish of the schools, seductive oratory that steals men's brains, are only sounding brass, and clanging cymbal wanting the soul of love. The seer's gift of penetrating mysteries, and scanning the future is not to be compared with love.

All charities doled out, suffering even to mar-

tyrdom for the truth are naught without love. Miracle working power may be coveted as the greatest good, nature's forces seemingly suspended, the sick healed, and the dead raised; and yet the quiet, unostentatious ministrations of love, in every day life, toward God and man have greatest utility.

Love when compared with all other spiritual gifts is declared the Queen. Paul, in our text, enters the spiritual domain and elects the three highest graces that abide forever, viz: Faith, Hope and Love, and declares the greatest of this trinity is Love.

The comparison is first of all with faith. Faith that binds society together. Faith, without which all wheels of commerce would stand still. Faith, that unifies the race. Faith, wanting which men would be a rope of sand. Faith, that gives inspiration for all effort and leads to all victories in all realms. Faith, that culminates as it lays hold on God through the incarnate Son and claims Him as our Father.

Faith, that as a vinculum unites man's needs to God's fullness. Faith, that as a channel brings new supplies each moment from the fountain head. Faith, that overcomes the world. Faith, that pierces the veil, and sees the loved ones waiting and watching for the soul's coming. Faith, that abides, stable as the throne of God, amid all changes and dissolutions. And yet compared with faith, Paul, the apostle of faith, puts the crown on love.

The comparison is next with hope. Hope has very music in its magic name. Without hope our lives and loves would be bitterness. Hope constantly whispers of brighter skies and brighter days. Hope, an anchor keeps steadfast amid all the storms of life. Hope lights up the valley and shadow of death. By hope are we saved.

Sweet angel hope, messenger from heaven,
Depart not from our breasts, but make thy home
For aye within these hearts. Without thee what
Is life but darkest misery. Thou with thy
Magic wand dispelest the grim shadows
Of despair that hover o'er human hearts;
And from out the present shadows dost point
To future light, and rest and joy. Methinks
I see thee from the Father's throne bending
To comfort those that mourn. Thy wings snow white,
Thy pinions softly folded, thy finger
Pointing to coming victory in heaven.
O let us follow still thy onward lead,
Still cherish thee within these aching hearts,
Till thy fair flowers end in golden fruits.

And yet with all hope's ministries it must sit humbly at love's feet. Faith and hope are born of love, and are love's handmaids for both worlds.

There is ample reason for love's superiority. All of God's declarations and requirements are founded upon human needs, human reason, and profoundest philosophy. There is controlling power in all systems and things. In the planetary system it is the sun, in the clock the mainspring, in the ship the helm, in the universe, God. That which controls human hearts and human lives is

not will power but love. As we love we are. Out of the heart are life's issues. God in demanding our hearts demands our love that He may make our hearts and lives into Edens of purity and peace. Only where we love supremely will obedience be given, moulding influence shed. Only as we are lifted out of self by love will our lives benefit humanity. The nature of our love impregnates the whole current of heart and life. We may with reverent ken look into the reason why love is greatest. There is highest reason why faith alone can save. Why repentance is demanded; why pardon flows through atoning blood; why man must be born again; why holiness is essential to heaven, and also why love is greatest. The following are some of the reasons why love wears the crown:

1st. Because it is opposed to all that is evil in man's nature.

Man is fallen by heredity and act. We are prone to go astray, and we go astray. We add evil habits to evil tendencies. Self is enthroned and worshiped. Love is a desire to give and bless. Love, like leaven, assimilates everything to its own nature. Love is a retort that consumes all but the pure gold. Dr. Chalmers calls Christian love "the expulsive power of a new affection." Faith is opposed to doubt and unbelief, hope to shadow and despair, but love to all that is low, mean and devilish in man's heart. Look over the list in this 13th chapter of 1st Cor-

inthians and see in love's fire consumed, root and branch, all unkindness, envy, pride, boasting, inflation, discourtesy, self-seeking, evil-temper, gloating over another's fall, joy in another's wrong doing. Love not only triumphs over all of these but rejoices when right prevails by any instrumentality; bears all losses, crosses, oppositions, temptations; will believe the best under all circumstances, and when faith staggers love will hope on to the end. Love will never fail under most adverse surroundings, but will sweetly and silently shed its soothing, healing influence upon suffering humanity.

2d. Love is greatest because it is the spring of all obedience.

Love is the fulfilling of the law. All God's requirements are summed up in, Thou shalt love. Supreme love to God, and equal love to man are all the law and the prophets. Obedience without love is the slave's service to the master. Obedience prompted by love is the son's service to the father. "Love makes our willing feet in swift obedience move." Love not only is oil to the machinery but motive power. There is no true love to man, but where God is loved. "Foe to God was ne'er true friend to man." Our love to God is shown by our love to one another. "If we love not visible man how can we love the invisible God?" Love is not content with saying, "Be ye warmed and fed." Love gives fuel, food, raiment. Love anticipates and makes provision for the loved ones. All fra-

ternities, like "Odd Fellowship," that bind men together in closer bonds, that afford mutual help in life's work, that call forth active love and beneficience that lift up the fallen, that support the weak, that care for the widow and orphan in their affliction are of God. No sacrifice is too great, no cross too heavy, no work too arduous for those we love. God's commands are not grievous when the heart loves. Self is forgotten as we minister to the needs of our fellows. Nothing brings so great satisfaction to our own hearts as to stretch out a helping hand.

3d. Love is queen because it is eternal.

All the material shall perish. Knowledge of the earthly shall vanish. Honors, titles, distinctions end with the grave. Love alone bides all tests and changes. What love builds shall never fall. Nothing curtails our love in this life, not even the removal of the loved one by death. All below man in the scale cease to care and love in the moment of removal by death. Only man's love lives on. "Absence but makes the heart grow fonder." Surely the fact that love is not changed by death is proof that our loved ones are not lost, that immortality is true.

There is no waste in nature and surely no waste in the most precious of all commodities, love, following the loved into the beyond. Surely love's continuance is proof of the loved ones continuance. God would not allow the pain and pangs of useless

love toward what is nothingness. We love on because these loved ones live on. Love shall abide the crash of worlds, and enter with the spirit into heaven itself and burn with fiercer, purer flame, and like Moses' bush remain unconsumed forever.

4th. Love is greatest because it is most God-like.

Here we reach the climax. God is never said to be faith or hope, but God is love. Love is the very essence of the Divine. In love then we most resemble God. God's aim in redemption and history is to bring men back to his image. He does this by giving us hearts to love. The one that most loves is most like God. Not the one with strongest intellect, widest range of knowledge, highest earthly honor, greatest financial power, strongest faith, and brightest hope, but the one that most abounds in love. The one nearest to God now, and the one nearest the throne in glory is the one that most excels in love. It is the pure in heart that have vision of God, and the pure heart is the heart filled with love.

We are so constituted that we can love. There is no such monstrosity among men as a loveless heart. All can love God and his neighbor. What poor contracted lives men live who only live for self. Our highest heaven is in helping. Only, as without stint, we pour out our love through helping hands, swift feet, glowing eyes and tongues of benediction can we gain highest satisfaction.

The selfish soul is supremely wretched, the un-

selfish soul supremely blessed. Love like mercy is twice blessed. It blesses the giver as well as the receiver. If love is the controlling, central power of the Order of Odd Fellowship, as it is designed to be, it shall spread and prosper and abide till time shall be no more.

Parsons, Kansas.

TRUTH, THE IMPERIAL VIRTUE.

BY REV. B. M. POWELL, B. D.

"Pilate saith unto Him, What is truth?"—John 18:38.

It is the spirit of this age to honor virtues wherever they are found. They are the inheritance of the present, and the bequeathment to ages yet unborn. For years memorial services have been held in memory of the departed heroes of our late wars. The love of country is universal. Everywhere patriotism strikes kindred cords in the hearts of men that produce wonderful harmony. Citizenship of a State or Nation is sufficient guarantee for acquaintanceship. To be a Kansan, American, Englishman, German, is enough to open the door. Whenever I meet a student or graduate of my Alma Mater, immediately I feel within a disposition to be friendly toward that individual. What wonderful bonds exist between people of the same nationality. Over feats of patriotism memorials have been erected, sung and spoken. Marble shafts now stand upon the scenes of immortal heroism. Only mention Vicksburg, Shiloh, Mission Ridge, Gettysburg and you will stir the blood of the old soldiers who wore the blue. Refer to the campaigns of Napoleon, and you awaken the Frenchman's enthusiasm. Recall the battle of Waterloo before Englishmen, and you have caused a quickning of their pulse. Speak of *Manila Bay*, Santiago de Cuba, or the

charge up San Juan hill and you cause the chords of patriotism to vibrate all over our country.

Why is this memorial to Patriotism? Why this honoring the soldiery of our late wars? Because of the greatness of the land they saved and gave to freedom's empire, because of the greatness of the sacrifices they made, and because of the object of all this sacrifice—the permanent welding together of the Nation on the basis of a higher and nobler freedom. So to-day we can sing—

"She's up there—Old Glory—no tyrant dealt scars—
No blur on her brightness—no stain on her stars;
The brave blood of heroes hath crimsoned her bars—
She's the flag of our country forever."

She's up there—Old Glory—star added to star,
With Isles of the sea her possessions afar,
Dispelling alike tyranny, woe and despair
This the flag of Greater America.

But to-day we come to honor three virtues, *Friendship, Love and Truth.* One of these—Friendship—is equal if not superior in excellency to patriotism. The other two are much superior to friendship. Love is that element of God that caused Him to give his only begotten Son to redeem man. Truth is that imperial virture, which is eternal and kingly and is the basis of all that is. To-day we celebrate these three cardinal virtues. What more fitting thing could be done than to refer you to monuments erected in sacred literature, to these fundamental virtues. In describing *Friendship* we instantly turn to the stories of David and Johna-

than, and Ruth and Naomi. These examples reveal the high and exalted position of true friendship evinced between souls of like cast, depth and vision. In the analysis of *love* the story of the Good Samaritan is exceedingly prominent, and the whole life of Jesus in His self-sacrifice together with the purposes of redemption emphasize a principle of life alien to a self-centered heart. In questioning *truth* the reply that will come to our ears declares that this was the cause of sending the Son of God to humanity and the basis of all his teachings while he labored among mankind.

Let us leave the study of Friendship and Love for other occasions and consider Truth, the Imperial Virtue. After Jesus was seized by the howling mob in the Garden, tried before the ecclesiastic court and found guilty of blasphemy, he was taken before Pilate and accused of treason. Pilate urged Jesus to make his defense but he was silent. Finally he said: "That I should bear witness unto the truth, to this end was I born, and for this came I into the world." Then Pilate rather contemptuously asked: "*What is truth?*" and, satisfied that no one could answer, he turned away to the mob without.

The Quest for Truth.

The quest of the ages has been for truth. When first the light fell on human eye the truth was desired. Facts concerning things, the laws of movement of the physical and material world, of air and of light, of night and day, have been the subjects of earnest inquiry.

The unrevealed was desired and the unknown sought after. The mysterious has been courted so as to be explained. The marvelous has been placed under the power of the X-ray so as to be illuminated. Man has been mining and blasting away at the rugged rocks between him and the truth for ages. Great nuggets have been discovered and added to the already vast treasure. Thus the quest for truth found good rooting in the heart of infant man and he has gone on searching and discovering.

Never from the beginning until this hour has man ceased his inquiry. He is like a "man in darkness and in chains, the condition of millions of our race who are void of wisdom though they know it not." Wandering on they are self-sufficient in their confidence. Nevertheless they are weak and blind. Finally occasional light breaks in on their darkened and prejudiced vision. At first they see men as trees walking. After a time full light comes and they see aright. Wisdom has been gradually assuming her throne and, dressed in the purest white, occupies her imperial seat because of the tireless efforts of man. All along the ages are beacon lights of human genius, the searchers after the truth. There is that venerable Diogones, in broad day, with his lighted lantern, walking the streets of his city searching for a real man—for truth in a man. Yonder is Socrates, on the imperial streets of the capital city, questioning and puzzling men until he has proven many to be mere boasters and egotists.

Tennyson, when he wrote his masterpiece—the Knights of the Round Table—portrayed his grandest conception in the character of Gallahad, the pure and stainless Knight. Gallahad is the sacred Prince of the Round Table, and because of his pure character he alone sees the Holy Grail. All the Knights of the Round Table search for the cup but each in turn is turned aside, save Gallahad and Sir Percival. Because of his Christ-like character, Gallahad alone seizes it and upon its radiance glides into the great bosom of the Infinite. What a painting of one in quest of imperial truth.

In the midst of all these searchings the ultimate truth did not appear. The philosopher's decree came—nothing could be known of the highest. He averred that only the material universe was real. All that was beyond the senses, outside of and above the realms of the material was unattainable. There was no such thing as future existence or spiritual entity. The earthly and the political truth was acceptable but beyond that all was chaos. All teaching or revelation concerning the invisible was wild philosophy and an iridescent dream. But truth that overlies and underlies all the tangible and material, the truth that is verified by the highest intentions of the immortal soul, the truth that tells of God and eternal life, the truth that unfolds the relationship of man and Deity, this highest truth was entirely undiscoverable and hence unknownable. There could not be any conceptions of the high-

est phases of philosophic, religious and divine truth. Such a final outcome to the reason of life exhorts men to eat, drink and be merry for to-morrow they die. Such a philosophy ministers only to the sensual and animal, leaving the limits of the intellect and spirit contracted.

In spite of this tendency toward skepticism manifested in some, this quest for truth has led us on in the material, until we have received shadows of hope for the higher. The advance has not been caused by patriotism for states have espoused wrong principles and have done their utmost through this virtue to sustain their attitudes. Had they been successful the tide would have flown backward in its course. There would have been no advancement. All things would have crumbled into dust. No, patriotism is not the means for the incoming of that great light. It has not been love or friendship that has spurred men on in the research. Friendship and love have entered into the most trying conditions and have enacted the vilest deeds. Friendship has throttled advancement. Love for erring humanity has slain truth in the most brutal way. Neither friendship nor love can claim that they are responsible for the approach of God toward man, and man toward God. It has been the quest after truth, that irresistible, irrepressible power born in the hearts of the men of all time that has torn aside the veil and let the light come in. When the philosophers could not any longer gain light beyond that already

received, then came the divine Son of Mary to assist humanity in the quest.

What is Truth.

Shall we join Pilate in the inquiry, What is truth? Let us not turn our heads with a cynical smile expressive of belief in our own superiority. Rather let us ask as a student asks a beloved master expecting to receive a conclusive and inspiring reply. *First*, truth is conformity to fact or reality. It was Colridge who said, "The truth depends on or is only arrived at by a legitimate deduction from all the facts which are truly material." I desire you to notice the narrowness of such a position. Is there no fact concerning the mind or spirit separated distinctly from the material? Are there not facts as positively known in the spiritual and intellectual worlds, unassociated with, and distinct from, the material? The statement with the last phrase omitted is correct. The work of the philosopher for centuries has been to understand thoroughly the law of conformity. He well knew there could not be contradictions in the circle of truth, and for this complete harmony he sought far and wide. The monk in his cell, the recluse in his dreary chamber and the student at his desk have turned night into day seeking for the alchemy of all time. Each knew if he found this power he would be like unto a god. So he continued his search for harmony, force, and the government of force. These were, in part, found concerning the visible. Very little if any

was discovered in the spiritual. *Secondly.* Truth is the actual and the genuine in distinction from the adulterated, and the counterfeited. Truth is evidenced in a steady adherence to friends, to promises made and to principles enunciated and believed. It frees the individual from all falsehood, fickleness and perfidy. Where fidelity, constancy, steadfastness and virtue form a quartett of elements there truth is found. If the whole world would live and act on the basis of truth then would failure in business be unknown; separation of husband and wife and the writ of divorce, infidelity to pledged relations and service, and disagreements culminating in law suits, would occur no more. Heart broken families, desolate and abandoned firesides, shame faced mothers and agonizing fathers would be strange sights among men. That which makes this world a pandemonium with the colorings of the infernal world is the tresspassing upon truth and the laying waste of her sacred pastures. Truth is the consummation of all investigation and research. Any quest that results in anything else is to be abandoned for it brings its misery and its woe. Truth alone will achieve victory. It is mighty in endeavor and the triumph of its cause is sure. The man of truth is the best man that breathes for he possesses every intrinsic virtue. His soul becomes a mighty river of beauty upon which sails the white ships of Divine commerce. He reflects the very *ultima thule* of heaven for every grace and excel-

lency of that land is found in miniature within him. He is full of the purest, sweetest, and the most complete life. He is just in every thought and action. It does not matter how fierce the storms rage, how intense the passions and prejudices nor how high the billows of error roll in the conflicts and struggles he is true. Truth has become the intrinsic virtue of his soul.

Truth is Life.

Jesus said, "If ye continue in my words then are ye my disciples indeed: and ye shall know the truth and the truth shall make you free." What a marvelous declaration this is. Sift it. Examine every part of it. Place it under the most severe tests. Do you find it questionable in the least? How wonderful in its sweep, for the truth does bring liberty to the one who receives it. Poverty of words leaves man in bondage for he cannot express himself or fully understand the one speaking. Men who do not know the language of a nation in which they travel are slaves. Knowledge means liberty,—means the widening of acreage,—means the breaking of the bonds of slavery. The knowledge of truth is freedom, is real life. Knowledge in any realm whatsoever brings a liberty in proportion to the fact disclosed.

Ignorance produces discord wherever found. Carlyle says: "We resist calumny, hypocrisy and treachery because they harm us, not because they are untrue." If that is true are we not all living

on a wrong basis? I raise issue with this declaration. We oppose the untrue because it is untrue and not because it harms us. We make war against vice because it is vice. Men even may court praise though it is falsely given, yet such facts do not testify that all men are so. Calumny and treachery do not do the greatest amount of mischief among men. It is the "glistening soft spoken lie, the aimable fallacy, the patriotic lie of the historian, the providential lie of the politician, the zealous lie of the partisan, the merciful lie of a friend, the careless lie of each man to himself" that works monumental destruction among men. It is the flattery of assumed friendship—hypocrisy under the garb of sincerity—that casts the darkest shadow over humanity. Such practices mean ultimate death to the highest and best in man. Ignorance means discord in every segment of investigation but to know the truth means real power, life and liberty and the one on the quest, meeting new scenes, only sees familiar faces, for the Star of Bethlehem guides him to the place where the child lay. There he worships and gives his richest gifts. Therefore we pray:

> "O Father, may that holy star
> Grow every year more bright,
> And send its glorious beams afar
> To fill the world with light."

Truth is the imperial virtue, and in it there are no degrees. Friendship, love, integrity, courage,

knowledge and patriotism—all have degrees, but it is not so in truth. "There are some faults, slight in the sight of love, some errors slight in the estimate of wisdom: but truth forgives no insult, and endures no stain." Never has there been a finer distinction made. Truth is such a delicate virtue that when it is soiled it is not. Truth demands exactness. Tycho Brahe, the Danish astronomer, figured well in his princely garb as he sat in his magnificent observatory making his calculations. His observations were true but based on a false premise they led to defeat. Kepler takes his master's observations, bases them on true assumptions, works out his immortal three laws and changes the philosophy and science concerning the universe. Truth demands exactness without which she never reveals her secrets to any inquiring mind. When every condition is perfectly fulfilled then the revelation is given. History never can witness, how often men have approached the shrine to be knighted for great discoveries. But only a few have been in exact relations to receive that high honor. "Do not think of one falsity as harmless, another as slight and another as unintended. Cast them all aside, they may be slight and accidental, but they are an ugly soot from the smoke of the pit." That which seems trifling bears with it the marks of the eternal destiny of the soul, for we know

> "It is the little rift within the lute
> That by and by will make the music mute;
> And ever widening slowly silence all."

Our hearts must be thoroughly cleansed from all that will contaminate, from the smallest and greatest sins. Then and only then can we rest contented in Zion. Truth is life because this imperial virtue teaches us our duty to God, to our fellowmen and to ourselves. When these three fields of activity are carefully and accurately worked, then can the best happiness be received. Then will perfect fidelity toward men be practiced and a complete reverence toward God be enjoyed. Then will that perfect peace that passeth all understanding be the inheritance of the faithful.

The Source of Truth.

Brethren, the Bible is the book of instruction for the acquisition of truth. This is the commentary, the text book and the encyclopædia of truth. Herein is the most profound philosophy known to human intelligence. Herein are art galleries containing the most wonderful paintings of human experiences. Within her folds are inexhaustible sources of wisdom, whose heights are not scaled and whose depths are unfathomed. Herein are the teachings of the Prince of men, Jesus of Nazareth, and the portrayal of the life of the immaculate Son of God. Here sits Wisdom dealing out this eternal, kingly, exacting, imperial virtue to whomsoever shall sit at her feet, be obedient to her instructions and ask for this priceless gift. Would to God all men were guided by Wisdom's instructions as found in the blessed Book of Books! Then would the golden dawn of

the true millenium be here in a transcendent beauty. Then would the bond of prejudices, common among men, be torn from its fastenings and left in the dust. Then would the fetters of mental slavery be broken and the shackles of moral bondage drop off, and men would tread the earth kings in liberty. Then the life subject to the fiercest demands of passions would cease and humanity would again inherit its high birthright. For men, having the secrets of the infinite, would become veritable gods as to the possibilities of the soul in the realms of the truth.

The Object of Odd Fellowship.

Odd Fellowship endeavors to inculcate this imperial virtue in the hearts of all men. The object of the Order is to practice these virtues among the brethren so they may live them before the world. Carlyle makes this statement, "mark the likeness between the virtues of man and the enlightenment of the globe which he inhabits." Knowledge and excellence go hand in hand. More enlightenment means more perfect virtues. It is the duty of all mankind to do the utmost to diffuse knowledge. We stand pledged before God and man to teach and to be the exponents of all virtues for "to be an Odd Fellow means one must be an honest man," in the broad sense. Odd Fellows should ever be living examples of Friendship, Love and Truth. They must own and recognize the sacred ties of the universal brotherhood of man. They must practice the holy

principles of friendship and love toward their neighbors. They must live the truth. No man can reach the heights in life such as the Order holds up before him save by a most careful study of the Word of God and by the humble following of its instructions in all things. Should we not do our utmost to encourage, inspire and help such efforts to bless humanity? Some of the representatives of this institution are very imperfect 'tis true, but what would they have been without the instruction they did receive within the halls of Odd Fellowship?

Probably I would be untrue to this hour if I did not stop long enough to correct an error extant among some people to-day. The I. O. O. F. has never and will never claim to be a church, to take the place of the church, or to inculcate the essentials of salvation. Within the halls different sects, various shades of belief and mixed creeds come together upon accepted principles and universal truths and teach, inculcate and practice them. Thus, the Order is tributary to the churches, helping to instil into a few, some of the leading and general teachings of the churches. This is her chosen field. The mantle falls upon the shoulders of the living and they are responsible for present conditions. Brethren, let us remember, upon us hangs the responsibility, the demand of the age. No greater work can be done by us than to make truth—the imperial virtue—the day spring of our lives, hopes and ambitions. Nowhere is there a

higher or more worthy ideal in mortal conception. Therefore "foster not evil, which is the bane of society, the fountain of all wrong, the progenitor of crime, hatred and violence," for if you do, then all that is noble, good, pure and God-like is gone.

Beloved Brethren of the Order, guard well your lips for you must keep inviolate the secrets of our Order, always remembering that you must be observant of your own conduct for the eye of the Almighty is ever upon you, seeing even the intents and purposes of the heart. As true Odd Fellows we must keep our hands open for the needs of a brother-man, to welcome him to our homes and their comforts. For within the hand is the heart of true sympathy. Remember the bow of divine promise rests upon your brow, and as it arches the heavens, so likewise it encircles your head, a guarantee of God's protection. As Odd Fellows you need to "think before you speak." Be discreet in all counsel and advise, for upon your words may hang the destiny of the Order or the welfare and happiness of more than your own hearthstone.

What is truth, you ask with Pilate? Go to the temple—The Church of God—dedicated to this imperial virtue and there let your quest be known. Search well before you give up, for from her portals will come sweet harmony and you will hear,

"All hail the power of regal Truth!
Hail her with voice and deed!
Hail her, strong men and sturdy youth,
A friend in every need."

KANSAS
ODD FELLOWSHIP.

Chapter I.

KANSAS ODD FELLOWSHIP.

Kansas was foremost in the question of reform and she has not been the last to enter the fields of Brotherhood. While the now large cities of the state were yet villages the spirit of fraternity made itself felt among the early settlers and evidenced strong advancement. The spirit of antagonism to every thing and institution that was harmful and unjust naturally drew toward itself kindred hearts, until, through the most profound sympathy, there was instituted a sort of free masonary by which friends and brothers were recognized and assisted, enemies and aliens were discovered, and dangers were averted. The spirit that would in the days yet before the early Kansan, battle against slavery and its twin evil—intemperance—was fostered in the full sunshine where evil was not and where the air was laden with those primeval virtues that made heroes of common men and turned them into the personification of every power of the Infinite against wrong and injustice. It was through these fostering influences that the heroic spirit was nurtured so that when the struggles came, sufficient strength was embodied in the citizens that they rose over every opposition and

above every impending danger to the sublimity of unparalleled achievements. These years of tempering were very essential to her future greatness. To-day, looking upon the actions of her early settlers we naturally ask ourselves from whence came these hardy sons that cried "excelsior" and knew no defeat. They came from the sod houses on the prairies and from the small villages where every virtue was fostered by a social purity and a superior sense of justice for all. How much the home and how much those social institutions that taught the exalted brotherhood of man and the baneful influences of sin had to do toward moulding such characters only the All Wise Father will ever know. Each had its place and through their united influences we are permitted to sing of Kansas' greatness today. In this great movement we claim an unquestionable position for the I. O. O. F. During the influx of settlers to the state in 1854, and later, the wearers of the triple links occupied their legitimate places. The teachings of the Order necessitated warring against all vice. At the very first the Odd Fellow would be found in company with his fellow Odd Fellow and in the early history of Kansas while she had yet to pass through the travail of her own life the first lodge—Shawnee Lodge No. 1—was chartered and instituted on June 12th, 1857. In the midst of these troublesome times when prejudices and hatreds grew in a night, when malice and envy sat on the throne to drink the blood of

innocent victims and when political and social strife were gathered in black rumbling clouds overhead, other lodges, were quickly organized. Therefore, Shawnee No. 1; Leavenworth Lodge No. 2, of Leavenworth, instituted on March 31st, 1857; Summunduwot Lodge No. 3, of Kansas City, instituted on October 8th, 1857; Lawrence Lodge No. 4, of Lawrence, instituted on September 22d, 1857; Friendship Lodge No. 5, of Atchison, instituted on October 17th, 1857; and White Cloud Lodge No. 6, of White Cloud, instituted by the State Grand Lodge December 15th, 1858, were the pioneers in the "Garden of the West." Early in the year 1858 the requisite number of Subordinate Lodges was in the state to ask for a Grand Lodge Charter which was granted, and the Grand Lodge of Kansas was instituted at Tecumseh, June 2d, 1858, by J. C. Hemingray, Special Deputy Grand Sire. The following officers were installed: John Collins, G. M.; Thomas Plowman, D. G. M.; C. A. Logan, G. W.; G. W. Brown, G. Sec.; H. W. Martin, G. T.; V. W. Kimball, G. Chap.; W. A. Shannon, G. M.; Wm. McKay, G. C.; B. D. Castleman, G. Guar.; and John Fligor, G. Mess.

Through the border warfare the natural result followed, viz: that the growth of the Order was impeded, hence it made but slow progress. In spite of the many hindering causes, however, the Order advanced and laid the foundation for a future phenominal growth.

Grand Sire Ellison, in his report to the Grand Lodge of the United States in 1857, said: "It is not in those far off islands of the sea where the standard of Odd Fellowship waves in triumph, nor by the rivers of Oregon, whose tumbling waters give voice to desolation, nor in the far distant territorial possessions of the west that we must look for a decline in interest or numerical strength, but in the populous states where it is an easy matter to be an Odd Fellow; where social life and social pleasure, in their never ending variety, the natural concomitants of a crowded population, draw us almost imperceptibly from the quiet retreat of the lodge room and its healthy influences, until indifference and neglect, like base rust which consumes solid iron will contract our resources and our means for doing good." Undoubtedly the Grand Sire thought that in spite of the fearful struggle on Kansas soil, "the then far distant territorial possession," the Order would not there lose ground either in interest or numbers, but like an invulnerable warrior—an Achilles—in battle would do service, accomplish great victory and come out of the fray unscathed, becoming a greater hero in the future than ever before. Such was the record of Odd Fellowship and such is her history in the "Garden of the West" to-day. She was born under a ban, she lived in the shadows of slander and she extended her possessions in the midst of the bitterest contests, but like the beautiful snow flower on the mountain

heights she is appreciated more because of the wonderful purity that came forth from such trials and stood in bold contrast to such rugged and barren environments.

The history of the growth of Kansas Odd Fellowship is a very interesting study. The first years of its existence were years of a rudimentary and fundamental formation that laid deep and secure the foundation principles. It required the passing of nearly a quarter of a century before any showing could be maintained. Yet in that period it outstripped many older jurisdictions and ranked fourteenth in membership, having nearly 13,000 members in a few over 300 Subordinate lodges. Since the quarter century mark Odd Fellowship has come to the front. There have been over 500 Subordinate charters issued with over 440 working lodges and a membership in good standing that far exceeds 23,000. Thus Kansas ranks now thirteenth in membership throughout the jurisdictions of the Order. In the face of many vicissitudes through which this jurisdiction has passed the role of membership during the present decade has nearly doubled itself. What would have been the achievements of the Order in placid times only the most sanguine dare venture to dream. Each year witnesses an additional growth beyond its predecessor. But when some of the disquieting problems are settled, and settled for good, then will the borders of Odd Fellowship be so expanded that the rightful posi-

tion in rank and importance will be occupied by this jurisdiction. Here under the benign influences of a congenial sun the Independent Order of Odd Fellows will reveal its strength.

The Grand Lodge of Kansas has met in session every year since its organization in 1858, and has witnessed the growth of the Order in the midst of sunshine and storm. There have been peculiar problems of grave importance before Kansas Odd Fellowship during these years. Born in the midst of seething disturbances, that always precede a rebellion, its first breath was drawn in a fevered atmosphere. During these years of its existence it witnessed some of the same spirit. However, the most pessimistic see the settling of conditions and recognize that it will only require a few more years for the placidness of maturity to rest over all and the charms of the contented and successful fireside be the attractions of the Grand Lodge sessions. They will become veritable Odd Fellow camp meetings.

The regular Grand Lodge sessions of Kansas were held in the following places:

First session, 1858, at Leavenworth; second session, 1859, at Wyandotte; third session, 1860, at Lawrence; fourth session, 1861, at Leavenworth; fifth session, 1862, at Topeka; sixth session, 1863; seventh session, 1864; eighth session, 1865; ninth session, 1866; tenth session, 1867, at Leavenworth; eleventh session, 1868, at Atchison; twelfth session, 1869, at Ottawa; thirteenth session, 1870, at Fort Scott; fourteenth session, 1871, at Lawrence; fifteenth session, 1872, at Topeka; sixteenth session, 1873, at Emporia; seventeenth session, 1874, at Leavenworth; eighteenth session, 1875, at Atchison; nineteenth session,

1876, at Wichita; twentieth session, 1877; twenty-first session, 1878; twenty-second session, 1879; twenty-third session, 1880; twenty-fourth session, 1881; twenty-fifth session, 1882; twenty-sixth session, 1883; twenty-seventh session, 1884; twenty-eighth session, 1885, and 29th session, 1886, at Topeka; thirtieth session, 1887, at Wichita; thirty-first session, 1888, at Salina; thirty-second session, 1889, and thirty-third session, 1890, at Topeka; thirty-fourth session, 1891, at Hutchinson; thirty-fifth session, 1892, at Fort Scott; thirty-sixth session, 1893, at Topeka; thirty-seventh session, 1894, at Wichita; thirty-eighth session, 1895, at Topeka; thirty-ninth session, 1896, at Leavenworth; fortieth session, 1897, and forty-first session, 1898, at Topeka; forty-second session, 1899, at Wichita, and forty-third session, 1900, at Topeka.

Date.	Grand Master.	Deputy Grand Master.	Grand Warden.
1858....	*John Collins.....	*Thomas Plowman....	*C. A. Logan.
1859....	*C. A. Logan.....	B. W. Hartley.....	*W. A. Shannon.
1860....	*W. A. Shannon.....	*J. B. Davis.....	B. W. Hartley.
1861....	*J. B. Davis.....	*Fred Speck..... ..	*J. W. Griswold.
1862....	A. N. Blacklidge.....	John Martin.....	*H. J. Canniff.
1863....	John Martin.....	*H. J. Canniff.....	*Chris. F. Dengler.
1864....	*Fred Speck.....	*Levi Empie.....	*H. O. Sholes.
1865....	F. P. Baker.....	*Chris. F. Dengler....	A. N. Hubbard.
1866....	*Levi Empie.....	*H. O. Sholes.....	Philip Poehler.
1867....	*H. O. Sholes.....	*Xavier Klein.....	R. A. Randlett.
1868....	*H. D. McCarty.....	R. A. Randlett.....	E. S. Scudder.
1869....	*H. J. Canniff.....	John Pipher.....	D. B. McDougal.
1870....	Isaac Sharp.....	Augustus Graff.....	George W. Martin.
1871....	*Sol. Miller.....	George W. Martin...	H. Learned.
1872....	Geo. W. Martin.....	*L. J. Dallas.....	Sidney S. Smith.
1873....	R. A. Randlett.....	*John Charlton.....	*N. Sinnet.
1874....	F. H. Betton.....	*N. Sinnet.....	W. W. Dennison.
1875....	*John M. Price.....	W. W. Dennison.....	J. Jay Buck.
1876....	*John Charlton.....	*J. G. Northcraft.....	*W. H. Pilkenton.
1877....	J. Jay Buck.....	*W. H. Pilkenton.....	*J. S. Codding.
1878....	*J. G. Northcraft.....	*J. S. Codding.....	Charles H. Krebs.
1879....	*W. H. Pilkenton.....	Charles H. Krebs....	E. S. Bertram.
1880 ...	Charles H. Krebs....	E. S. Bertram.....	George W. Jones.
1881....	*A. H. Dow.....	George W. Jones.....	J. D. Blair.
1882....	E. S. Bertram.....	J. D. Blair.....	D. B. Long.
1883....	D. B. Long.....	H. M. Frazier.....	T. C. Frazier.
1884....	George W. Jones....	J. A. Campbell.....	*J. C. Welch.
1885....	*J. S. Codding.....	*J. C. Welch.....	J. T. McMillen.
1886....	J. T. McMillen.....	W. A. Cormany.....	A. P. Riddle.
1887....	W. A. Cormany.....	A. P. Riddle.....	A. L. Voorhis.
1888....	A. P. Riddle.....	A. L. Voorhis.....	Wm. Mathewson.
1889....	A. L. Voorhis.....	Wm. Mathewson.....	M. B. Ward.
1890....	Wm. Mathewson.....	M. B. Ward.....	H. W. Pond.
1891....	M. B. Ward.....	H. W. Pond.....	W. B. Patterson.
1892....	H. W. Pond.....	J. A. Campbell.....	W. M. Glenn.
1893....	J. A. Campbell.....	W. M. Glenn.....	J. A. Colaw.
1894....	Levi Ferguson.....	William Taylor.....	C. R. Walters.
1895....	W. T. Taylor.....	C. R. Walters.....	W. L. Brown.
1896....	W. M. Glenn.....	W. L. Brown.....	A. S. Kemper.
1897....	W. L. Brown.....	A. S. Kemper.....	John A. Bright.
1898....	J. A. Colaw.....	John A. Bright.....	Gomer T. Davies.
1899....	John A. Bright.....	J. W. Haughey.....	Geo. W. Brown.
1900....	J. W. Haughey.....	Geo. W. Brown.....	.....

*Deceased.

I. O. O. F., FROM ORGANIZATION IN 1858 TO THE PRESENT TIME.

Date.	Grand Secretary.	Grand Treasurer.	Gr. Representative.
1858....	George W. Brown....	H. W. Martin.....	*J. C. Hemingray.
1859....	George W. Brown....	Christian Beck.....	*Edgar Rodgers.
1860....	George W. Brown....	Christian Beck.....	.....
1861....	Samuel F. Burdett...	*Christian Beck.....	*C. A. Logan.
1862....	Samuel F. Burdett...	J. F. Griswold.....	.....
1863....	Samuel F. Burdett...	J. B. Davis.....	*C. A. Logan.
1864....	Samuel F. Burdett...	J. B. Davis.....	.....
1865....	Samuel F. Burdett...	*J. B. Davis.....	*C. A. Logan.
1866....	Samuel F. Burdett...	James S. Crow.....	F. P. Baker.
1867....	Samuel F. Burdett...	James S. Crow.....	*C. A. Logan.
1868....	Samuel F. Burdett...	James S. Crow.....	*Levi Empie.
1869....	Samuel F. Burdett...	James S. Crow.....	†H. J. Canniff.
1870....	Samuel F. Burdett...	James S. Crow.....	*H. D. McCarty.
1871....	Samuel F. Burdett...	James S. Crow.....	*Levi Empie.
1872....	Samuel F. Burdett...	James S. Crow.....	*Fred Speck.
1873....	Samuel F. Burdett...	Lewis Mayo.....	*W. A. Shannon.
1874....	Samuel F. Burdett...	Lewis Mayo.....	‡John Martin.
1875....	Samuel F. Burdett...	Lewis Mayo.....	F. H. Betton.
1876....	Samuel F. Burdett...	Lewis Mayo.....	*John M. Price.
1877....	Samuel F. Burdett...	Lewis Mayo.....	*John Charlton.
1878....	Samuel F. Burdett...	Lewis Mayo.....	*John M. Price.
1879....	Samuel F. Burdett...	Lewis Mayo.....	*J. G. Northcraft.
1880....	Samuel F. Burdett...	Lewis Mayo.....	*John M. Price.
1881....	Samuel F. Burdett...	Lewis Mayo.....	*W. H. Pilkenton.
1882....	Samuel F. Burdett...	Lewis Mayo.....	*John M. Price.
1883....	Samuel F. Burdett...	Lewis Mayo.....	Isaac Sharp.
1884....	Samuel F. Burdett...	Lewis Mayo.....	Charles H. Krebs.
1885....	Samuel F. Burdett...	Lewis Mayo.....	George W. Jones.
1886....	Samuel F. Burdett...	L. C. Stine.....	*J. S. Codding.
1887....	Samuel F. Burdett...	L. C. Stine.....	D. B. Long.
1888....	Samuel F. Burdett...	L. C. Stine.....	J. T. McMillen.
1889....	*Samuel F. Burdett...	L. C. Stine.....	W. A. Cormany.
1890....	George W. Jones....	L. C. Stine.....	A. P. Riddle.
1891....	John A. Bright.....	L. C. Stine.....	A. L. Voorhis.
1892....	John A. Bright.....	L. C. Stine.....	§Wm. Mathewson.
1893....	John A. Bright.....	L. C. Stine.....	M. B. Ward.
1894....	C. W. Main.....	L. G. Beal.....	J. Jay Buck.
1895....	C. W. Main.....	L. G. Beal.....	Levi Ferguson.
1896....	D. W. Kent.....	L. G. Beal.....	W. T. Taylor.
1897....	D. W. Kent.....	L. G. Beal.....	J. A. Campbell.
1898....	D. W. Kent.....	L. G. Beal.....	W. M. Glenn.
1899....	D. W. Kent.....	L. G. Beal.....	W. L. Brown.
1900....	D. W. Kent.....	L. G. Beal.....	J. A. Colaw.

*Deceased.

†H. J. Canniff elected by Grand Lodge, October 12, 1870, to fill vacancy, vice C. A. Logan, resigned.

‡S. F. Burdett appointed by Grand Master, September 12, 1876, vice John Martin, resigned.

§Fred J. Cossitt, appointed by Grand Master, September 20, 1894, vice Wm. Mathewson, resigned.

Chapter II.

THE KANSAS ENCAMPMENT.

The organization of the Encampment in Kansas followed hard upon the institution of the Grand Lodge. Sufficient time only was allowed for the crystalization of the leading Subordinate Lodges before a petition was sent to the Sovereign Grand Lodge praying for a charter for the Far-West Encampment No. 1, of Leavenworth. The charter was granted and Far-West Encampment No. 1, was instituted at Leavenworth, Kansas, on March 14th, 1859.

The growth in this branch of the Order, however, was not as rapid as in the subordinate branch. The bitter contentions between the pro-slavery and anti-slavery classes had been intense for three or four years but on July 5th, 1859, when the Wyandotte convention framed a consititution prohibiting slavery—only a few months after the institution of the first Subordinate Encampment—the storm was at its highest. From then till the ratification of the constitution on October 4th, it was a fearful tornado and nothing save slavery was before the people. Then from that time until Kansas territory was admitted into the Union as a State, on July 29th, 1861, the heat and glow of contention between the two factions was ever seen. But before

this was fully done the Nation had been in the heat and passion of the Civil War. Already blood had flown in battle between the sons of the North and South. All lodge movement and advancement was checked and only the Nation's needs and the great principles of central government and human liberty were foremost in the thoughts of men. For the years of the Civil War little if any advancement was made. When the sword was sheathed and the energy of man was bent to the aims and purposes of peace Kansas immediately felt the release of her powers and the result was seen in progress. Our beloved Order began simultaneously its expansion, and hardly had the note of the bugle and the roll of the drum ceased their echo over Kansas' broad plains before the petition was sent to the Sovereign Grand Lodge for a Grand Encampment Charter, which was granted. On October 9th, 1866, the Grand Encampment of Kansas was instituted at Leavenworth. The following officers were elected and installed: H. J. Canniff, G. P.; E. D. Sadd, G. H. P.; P. Koehler, G. S. W.; D. Hoover, G. I. W.; Samuel F. Burdett, G. Sec.; Thos. Plowman, G. T.; and W. C. Zentmyer, G. Guar. This act was merely a signal for advancement on behalf of the Encampment Branch which bent its energy to enlarge its membership. The limited field from which it could draw supplies necessitated a small membership compared to the other branches of the Order.

Within twenty years this branch of the Order

had nearly seventy encampments and one-sixth of all Subordinate members in the State as Patriarchs. The last decade has seen the Encampment holding its membership up to its accustomed number. The Uniformed Degree—the Patriarchs Militant—has made this branch quite a little more attractive to certain martial spirits, but the rank and file of Odd Fellowship spend their energies in the Subordinate and Rebekah lodges. Kansas has as bright an outlook for the encampment as any other jurisdiction working under the Sovereign Grand Lodge of I. O. O. F.

The success of any institution depends upon the attractive features it can present to the persons eligible for membership. This success rests upon intrinsic excellencies of the institution itself and upon the ability to portray them by the one who presents them to the one solicited. When the highest is attained in both then the uncheckable popularity of the institution in the locality becomes self-evident, and it rapidly reaches an independence which is enviable to a less fortunate and less attractive organizatian.

The Grand Encampment has held its annual session at the designated place and time. Part of the time the session was held in the spring and summer and part of the time in the autumn. Thus, for over two decades these meetings of a general character have been encouraging the Encampment branch.

ELECTIVE OFFICERS OF THE GRAND ENCAMPMENT, I. O. O. F., OF KANSAS.

From its Organization, October 9th, 1866, to the present time.

Year	Grand Patriarch.	Grand High Priest	Grand Sr. Warden.	Grand Jr. Warden.	Grand Scribe.	Grand Treasurer.	Grand Representatives.
1866	†H. J. Canniff.	E. D. Ladd.	P. Koehler.	D. Hoover.	†S. F. Burdett.	†Thos. Plowman.	S. Hastings.
1867	R. A. Randlett.	J. E. Britton.	E. S. Scudder.	Wm. Farren.	"	J. S. Crew.	"
1868	†D. P. Wingett.	John M. Price.	C. Hidden.	D. B. McDougall.	"	"	†S. F. Burdett.
1869	†J. A. Martin.	F. P. Baker.	J. S. Crew.	C. O. Smith.	"	"	"
1870	J. S. Crew.	A. Graff.	J. L. Kercheval.	†J. C. Welch.	"	"	R. A. Randlett.
1871	†F. Speck.	E. S. Scudder.	S. Mings.	J. A. Hickey.	"	"	"
1872	F. P. Baker.	†J. M. Haworth.	H. Learned.	F. H. Betton.	"	"	†B. J. F. Hanna.
1873	†J. S. Coulter.	H. Learned.	F. H. Betton.	†L. M. Haven.	"	S. Mayo.	"
1874	H. Learned.	†L. M. Haven.	S. H. Kelsey.	J. W. Day.	"	"	G. W. Martin.
1875	†L. M. Haven.	S. H. Kelsey.	J. W. Day.	‖Samuel Black.	"	"	"
1876	*S. H. Kelsey.	‖Samuel Black.	†N. Sinnett,	S. R. Burch.	"	"	†L. M. Haven.
1877							
1878	‖Samuel Black.	†N. Sinnett.	S. R. Burch.	†D. C. Metsker.	"	"	"
1879	†N. Sinnett.	S. R. Burch.	†D. C. Metsker.	O. J. Nichols.	"	"	S. H. Kelsey.
1880	S. R. Burch.	†D. C. Metsker.	O. J. Nichols.	†Geo. T. Beven.	"	"	"
1881	†D. C. Metsker.	O. J. Nichols.	†Geo. T. Beven.	C. C. Furley.	"	"	"
1882	†Geo. T. Beven.	C. C. Furley.	‖W. T. Johnston.	James Geary.	"	"	S. H. Kelsey. †E. L. Norton.
1883	C. C. Furley.	‖W. T. Johnston.	James Geary.	W. D. Hilton.	"	"	S. H. Kelsey. †E. L. Norton.
1884	‖W. T. Johnston.	James Geary.	†Thos. Moonlight.	E. S. Bertram.	"	"	S. H. Kelsey. C. C. Furley.
1885	James Geary.	†Thos. Moonlight.	E. S. Bertram.	Alex. Leck.	"	"	S. H. Kelsey. C. C. Furley.
1886	†Thos. Moonlight.	E. S. Bertram.	Alex. Leck.	Henry Mayer.	"	S. Hastings.	S. H. Kelsey. James Geary.
1887	E S. Bertram.	Alex. Leck.	Henry Mayer.	Thomas Beattie.	"	"	S. H. Kelsey.(1) W. T. Johnston.
1888	Alex. Leck.	Henry Mayer.	Thomas Beattie.	‖D. M. Ferguson.	"	†C. H. Shaffer.	S. H Kelsey. E. S. Bertram.
1889	Thos. Beattie.	‖D. M. Ferguson.	F. H. Betton.	H. E. Pyle.	"	"	S. H. Kelsey. Alex. Leck.

1890	‖D. M. Ferguson.	F. H. Betton.	H. E. Pyle.	S. H. Glenn.	"	"	S. H. Kelsey.
							Thos. Beattie.
1891	F. H. Betton.	H. E. Pyle	S. H. Glenn.	H. J. Aten.	"	"	Thos. Beattie.
							†Geo. T. Haven.
1892	H. E. Pyle.	S. H. Glenn.	H. J. Aten.	R. M. Armstrong.	Ed. T. Rees.	Geo. A. Huron.	†Geo. T. Haven.
							†T. Moonlight.
1893	S. H. Glenn.	H. J. Aten.	†J. S. Collins.	Edward Grady.	"	"	Ed. T. Rees.
							H. E. Pyle.
1894	H. J. Aten.	†J. S. Collins.	Edward Grady.	Frank Sternberg.	"	F. W. Stackpole.	H. E. Pyle.
							S. H. Glenn.
1895	†J. S. Collins.	F. Sternberg.	S. G. King.	Ed. F. Blum.	"	"	S. H. Glenn.
							H. J. Aten.
1896	F. Sternberg.	S. G. King.	Ed. F. Blum.	W. H. Kemper.	"	Robt. Robyn.	H. J. Aten.
							†J. S. Collins.
1897	S. G. King.	W. H. Kemper.	Will. J. Russell.	H. C. Stevens.	"	"	†J. S. Collins.
							F. H. Betton.(3)
							F. Sternberg.(4)
							E. S. Bertram.
1898	W. H. Kemper.	Will. J. Russell.	H. C. Stevens.	Thomas Dryden.	"	A. M. Bain.	F. Sternberg.
							S. G. King.
1899	Will. J. Russell.	H. C. Stevens.	Thomas Dryden.	A. M. Bain.	"	T. C. Frazier.	S. G. King.
							W. H. Kemper.

* Same officers held over on account of changes of time of Annual Session from October to March.

† Deceased.

‖ Dropped for non-payment of dues.

(1) S. H. Kelsey appointed by Grand Patriarch, E. S. Bertram, August 31st, 1887, to fill vacancy, vice N. Sinnett resigned.

(2) Ed. T. Rees appointed by Grand Patriarch, S. H. Glenn, September 20th, 1893, to fill vacancy, vice D. M. Ferguson resigned.

(3) H. J. Aten's term of office having expired previous to 1897 meeting of Grand Encampment, on account of change in time of holding session from June to October, F. H. Betton was appointed Grand Representative by Grand Patriarch to serve at September, 1897, session of Sovereign Grand Lodge.

(4) Frank Sternberg appointed for one year by Grand Patriarch, S. G. King, to fill vacancy caused by death of J. S. Collins.

Chapter III.

THE REBEKAH DEGREE IN KANSAS.

When, in 1851, the Sovereign Grand Lodge adopted the report of Schuyler Colfax, and this laid the foundation for instituting a Ladies Degree to be called the Daughters of Rebekah there was born into the world one of the greatest agencies for Kansas Odd Fellowship. There will never be a greater source of inspiration found in Sunny Kansas. She has always shown her faith and confidence in woman by entrusting her with some of the highest privileges in her power to give. There are but few states in the Union in which woman has a larger field of action and greater privileges than in Kansas.

Kansas Odd Fellowship was not born till 1857, nearly six years after the Rebekah degree began her career. The years of probation had ceased and this branch of the Order had proven its right to exist and take its place in the great Odd Fellowship movement. When the din and clash of war were over, and when, in the revision of 1868 the Grand Lodges were empowered "to institute Degree Lodges of the Daughters of Rebekah," and when the Rebekah Lodges were entitled to confer the degree upon candidates then the history of the Kansas

Rebekah branch of the order began. Immediately, here and there independent Rebekah Lodges sprang up and began to flourish. The highest inspiration, however, was not received until in 1884, when the Sovereign Grand Lodge made it possible for the Grand Lodges to form organizations—Rebekah Degree Grand Lodges—to promote the interests in this branch of the Order and the social intercourse throughout the jurisdiction. The Keystone was put in the arch in 1888 when the Sovereign Grand Lodge forbade the Rebekah Degree to be conferred by the Subordinate Lodge, or anywhere else save in a Rebekah lodge, and in the presence of Rebekah members. However the foundation of the Rebekah movement had been well laid. Away back in 1870 Rebekah lodges were instituted in Kansas. Rebekah Lodge No. 1, was instituted at Topeka, February 17th, 1870; Fort Scott Lodge No. 2, at Fort Scott, January 13th, 1870; Friendship Lodge No. 3, at Holton, January 14th, 1870; Lawrence Lodge No. 4, at Lawrence, January 16th, 1870, and Rebekah Lodge No. 5, at Columbus, May 19th, 1871. Many others speedily followed until they were all over the State.

It was in the year 1888, when the Grand Lodge held its session at Salina, that the Rebekah Assembly of Kansas was organized. Previous to this date there were over eighty Rebekah lodges with nearly three thousand five hundred membership. Now began the phenomenal growth, for within the last

dozen years this branch of the Order has advanced to over three hundred and fifteen active, working lodges with a membership of nearly thirteen thousand, and occupies the tenth place in the rank of membership. Nowhere in local Odd Fellowship has a greater advance been brought to our notice. This is only an evidence of what can be done in the future. It is fast becoming an exception for a Subordinate lodge to be instituted for many years before a Rebekah lodge is established. Although not all the Subordinate members take this degree, yet many ladies who are in no way connected with the Order by kinship seek admission within her portals, thus we find frequently the Rebekah lodge as strong as her brother lodge. Kansas' rank in Rebekah Odd Fellowship is indeed very gratifying.

Probably there is no better time for enlarging the membership of a lodge than at its institution or the erection of a lodge house to live in. Many propagators of either enterprise fail to grasp the importance of the occasion. Such enthusiasm has often accompanied the arrangement for the institution of a Rebekah lodge that a large roll of charter members has been obtained. The largest roll of this character in the history of Kansas Odd Fellowship was recorded at the institution of the Rebekah Banner Lodge, No. 207, Columbus, on June 9th, 1892, by J. A. Colaw (now Past Grand Master,) which had *one hundred and twenty* charter members. Large charter membership, however,

does not insure the finest lodge or best work in the lodge room. Kansas has in her history many lodges whose institutions were based on a much smaller membership yet their advancement evinced the intrinsic excellencies of the Order and the loyalty of each one who entered into covenant relations when the world was shut out. To the loyal, faithful and true small Rebekah Lodges Kansas Odd Fellowship owes her rank and importance in the great National Rebekah world of to-day.

PAST PRESIDENTS OF THE KANSAS REBEKAH ASSEMBLY.

1889	Mary A. Crow	Fort Scott.
1890	Alice Dawson-Long	Ellsworth.
1891	Lydia Sheppard	Wichita.
1892	Margaret R. Wickens	Chicago, Ill.
1893	Elma B. Dalton	Winfield.
1894	Jennie M. Wehe	Topeka.
1895	Adelaide Wayland	Washington.
1896	Barbara Pond	Chicago, Ill.
1897	Blanche M. Dryden	Spring Hill.
1898	Ada E. Flad	Frankfort.
1899	Ella B. Hutto	Kingman.
1900	Mary E. King	Burlingame.

VICE PRESIDENTS.

1889	Alice Dawson-Long	Ellsworth.
1890	Viola Langston	Topeka.
1891	Margaret Wickens	Chicago, Ill.
1892	Hattie Long	Ellsworth.
1893	Jennie M. Wehe	Topeka.
1894	Barbara Pond	Chicago, Ill.
1895	Blanche M. Dryden	Spring Hill.
1896-7	Ada E. Flad	Frankfort.
1898	Ella B. Hutto	Kingman.
1899	Mary E. King	Burlingame.
1900	Katie Watkins	Lawrence.

GRAND SECRETARY.

1889-90	Ella Ambrose	Wichita.
1890-91	Mary McMiller	Wichita.
1891-92	Elma B. Dalton	Winfield.
1892-93	Ada F. Riddle	Minneapolis.
1893-97	Lydia Sheppard	———
1897-1900	Evalyn Bradford	Concordia.

GRAND TREASURER.

1889-93	Evalyn Bradford	Concordia.
1893-1900	Ida M. Blum	Kansas City.

GRAND WARDEN.

1897-98	Emma Stafford	Lyons.
1898-99	Katie Watkins	Lawrence.
1899-1900	Mary Needham	Clifton.

KANSAS.

Kansas, how sublime thy story,
Crowning of a nation's glory,
First in our hearts forever,
First the slave's cursed bonds to sever,
With thy temperance banner o'er us,
Bright the future's sheen before us. *

Kansas! Fair State, we well may claim
A meed of praise for thee;
None other boasts so great a fame,
So grand a history,
As through oppressions, strifes and wars
She soars triumphant to the stars. †

Kansas, most loved of fortune's guests,
Child of our hopes and fears—
Kansas, whose genius ever wrests
Victory from failure's tears—
Thy children hail thee as the best,
And will for ceaseless years. ‡

* Laura E. Newell, Zeandale, Kansas.
† Maggie Kilmer, Sedan, Kansas.
‡ J. W. D. Anderson, Elk City, Kansas.

TELEGRAPH CIPHER AND KEY.

The Lodges are requested to use the following Cipher when making inquiries of each other regarding members, etc., using the one word for sentence following.

The following is of universal use and should be used in all cases of doubtful character:

HOUSE.—Is in our city holding a Visiting Card from your Lodge, and asking of us financial assistance.

FUNDS.—Shall we aid him, and draw on you to the extent of $———?

CASH.—Is in our city asking financial assistance, and claims membership in your Lodge in good standing.

RIVER.—Has your Lodge a member in good standing by the name of ———?

BOAT.—He is an expelled member and has not been in good standing for ———.

WHITE.—We don't know any such party, and he does not belong to our Lodge.

GRIP.—Draw on us for the amount of expenses incurred.

CAUTION.—Look out for a fraud named ———.

SECRETARY.—He has a fraudulent Card.

FINAL.—A member of your Lodge died here.

BLACK.—He is a fraud, and if he has a Card or other papers from this Lodge they are forgeries.

RED.—Holding a Visiting Card from your Lodge, died here.

GREEN.—Wire instructions to us at once as to the disposition of his remains.

YELLOW.—Is in our city and very sick. Claims membership in your Lodge. Shall we give him attendance on your account?

PURPLE.—We think best to bury him there.

LODGE.—Forward remains to this place by ———.

REGALIA.—Assist him and we will honor draft to the extent of $———.

HELP.—Will your Lodge pay nurse hire, and how much per day?

H 304 85

BENEFIT.—What sick and funeral benefits do you pay?

WIDOW.—Wife or child of deceased member of your Lodge is in our city asking assistance. Shall we draw on you to the extent of $———?

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